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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

We are grateful to the numismatic press for several of the fine articles included in this issue. Special tribute goes to Margo Russell, who not only is a terrific newspaper person, the editor of Coin World, but a wonderful photographer. Her pictures of the Greater New York Coin Convention Bar-Mitzvah celebration are great. Krause Publications provided the material for the article on the medals of this convention and we appreciate it very much.

Editors of specialty numismatic journals such as ours are finding it exceedingly difficult to constantly obtain new material for publication. We are fortunate to have these as well as our good friends at the ANA who allow us to reprint those articles of Judaica content.

With the next issue, we will start a Syngraphic section featuring all sorts of numismatic Judaica paper. Also an up to date in-depth study of the Palestine Mandate. Have a nice summer. See you soon.

E. S.

EDWARD SCHUMAN, *Editor*

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President's Message . . .

My friends:

When a new president is put in charge, new ideas are put forth, new formulas implemented and a concept of change usually prevails. As an old president, my aim will not be so much in the direc-



MORRIS BRAM

tion of change as it will be in the direction of rethinking, regrouping and in general, use the forces we have had as well as those available to us now. To some extent, it will be a policy of consolidation.

It is the duty of a new president to give direction to the Association. None of the good things accomplished in the past will be discarded simply for the purpose of change. In many areas, AINA is in excellent condition. The society members may be grateful to the past administrations for putting the affairs of AINA in order. This leaves the president to deal with other matters.

Our Bar Mitzvah has passed and a most wonderful convention is now but a memory. Such is life but always we must look forward. AINA must now pass from childhood to adulthood and grow accordingly, to realize its full potential. As your President, I call on members and my Board of Directors and the officers to give me the strength and assistance to continue to do what must be done.

Our SHEKEL, under the editorship of Ed Schuman, is now a periodical which is a reference work and its pages are replete with numismatic information. We are the link between education and collecting, the brick and mortar that will cement a fusion of information for future generations of collectors.

I have accepted the resignation of New England regional director Irwin

Mason. In his place, I have asked former board member Irving Rudin to fill this position until the term expires next year. Irving Rudin has devoted many years of good work to the AINA organization. He is a spearhead in the INS of Massachusetts and will do much to breach the gap which has occurred in this area. We welcome Irving Rudin back and trust he will be with us again for many years.

For those AINA members attending the annual ANA convention in Cincinnati in August, AINA will again be represented at this convention. We will be forming the new INS of Cincinnati at this convention and the inaugural meeting will take place on Tuesday evening, August 19th, at 8:00 P.M., in the Bamboo room of the Stauffer's Hotel. I hope to see both old and new members of AINA at this meeting as all AINA members and friends are invited.

Lena and I have given all our time and effort to perpetuating AINA. Now is the time for all of you to help us. We pledge to help clubs wherever possible. Our new club manual is a reality, thanks to Stanley Yulish. The positive contributions of AINA are described therein and we wish to think positive wherever possible. Plans will be developed to further assist members and clubs. These will be furnished in due time. It is now time to assist us and show us you appreciate our efforts.

In conclusion, my friends, there is room for all "to do their things" and harmony shall remain our goal. AINA and its continuation in a responsible manner is of utmost importance to all. I pledge that I will give my best to make this a successful year.

SHALOM,

A handwritten signature in cursive script that reads "Morris".

Morris Bram, President

Past President's Message:

Dear AINA
Members:

Those who know me personally will understand why I am now the past president. I do not think anyone could call me submissive on any matter in which I did not believe. I am not, and never have been a "yes man". I could never be a politician, I am opposed to putting on phony acts.



ED SCHUMAN

As president of AINA I did my best to set the organization on the proper path of direction. No one can deny this. The Shekel was enlarged from 32 pages to 48 pages, a 50% increase, because for the majority of our members, the Shekel is our major asset. I made several changes in our operation which resulted in considerable savings of capital. Through Sidney Olson, a different computer company was persuaded to process our lists for a fraction of the previous administrations costs. Instead of relying on the largest mailing house in Florida to process our mailings, stuff the envelopes, and deliver it to the post office, we did it ourselves. Service was my concern. The time element was too important to be ignored, especially when it took the mailing house almost a month to complete the job. Because the SHEKEL also contains various inserts, the task of stuffing the envelopes becomes a hand operation. I read the postoffice manual on zip code mailings, which got me nowhere. I visited our local postoffice, spoke at length to a knowledgeable person who told me to ignore the manual, and gave me the correct advice on how to prepare our mail so that it fulfilled the requirements necessary to qualify for the lowest mailing fees granted an educational non-profit organization. Again saving thousands of dollars in postage and mailing costs annually.

For several years we have had the threat of the end of sales commissions earned from the IGCM on the sale of

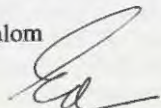
coins and medals to AINA members. I planned to offset this loss of income by creating new conventions, single handed printing the AINA Guidebook, and other projects which would bring revenue to our organization. The threat became reality in January of this year when no one from A.I.N.A. could change the IGCM position. I was able to accomplish the impossible and finally a reduced commission schedule was worked out. One month later, still without a single AINA order being shipped, after an exchange of two cables, and a lack of cooperation evident, I realized that I had accomplished nothing.

I therefore stated I was opposed to selling IGCM coins and medals. I would cooperate with them by using our SHEKEL to advise our members of new issues, and other pertinent IGCM material. My letter critical of their behavior to AINA created a personality rift between IGCM and myself. They stated they would not work with Schuman, but I already knew that I could not work with them. However, never in the history of AINA have those members who ordered the new anniversary coins received them so fast. Wonder why?

Some AINA board members opposed my thinking. I had stepped upon the toes of others by being critical of their performance as board members or for other reasons. Since the AINA board elects the president annually, a new old regime returns to run the organization.

For those who assisted me this past year in my work, and who support my beliefs and ideas for AINA, I thank you. You have made my task that much more pleasant. Being president of AINA has never been fun. I think the editorial in Coin World about our organization printed in their convention issue is terrific. It is reprinted in this issue, and I hope you will read or reread it.

Shalom



Edward Schuman

American Israel Numismatic Association officials continue to work on their own numismatic peace proposal with the Jerusalem-based Israel Government Coins and Medals Corp. and the Bank of Israel after a temporary breakdown in rapport and, consequently, advantages to AINA members who represent the world's most enthusiastic and lucrative students and customers for Israel numismatic issues.

As we mentioned in New York recently to Edward Schuman, AINA president, and his successor, the veteran AINA president, Morris Bram, who agreed to return to the office of chief executive at the request of the board of directors, it reminds us of a sudden, short summer storm, and hopefully the skies have cleared.

It took some thunder and lightning on the part of Schuman to remind the IGCMC officials and the Bank of Israel that cooperation and support are two-way streets. For all of its 13 years AINA has, with willing, even zealous hearts, and minds, and wide open purses, not only enthusiastically purchased the exciting numismatic issues of Israel, its members have contributed thousands upon thousands of dollars to its balance of trade, to its institutions in Israel, and poured more thousands into the state's tourism income.

Ed Schuman reminded the Israel officials of all of this as he stood firm for reasonable commissions for AINA, and discounts, subsequently, for its members as they purchase Israel's numismatic issues.

After summer storms, and especially lightning, there is a burst, a flash of ozone, fresh and good, clearing the air for blue skies, an occasional rainbow, but, let's face it, only an imaginary pot of gold.

So now Morris Bram takes over where Ed Schuman left off and Bram insists one of his prime goals is to work with the IGCMC. There will be a discount for AINA, he says, the amount to be announced later. AINA will sell IGCMC coins. It does not appear that

the discount will be as sizeable as that in the past, but it will be bigger than the earlier proposal that caused Ed Schuman to protest.

We like this calm after what seemed to be a necessary storm, and having watched Morris Bram, the diplomat, for many years, we believe he will continue the climate of goodwill, peace and understanding. AINA and IGCMC need each other. We believe IGCMC's North American director general, N. H. Hacohen, is an astute, reasonable and efficient representative in the United States. He will do his best to work out and smooth away any potential problems between IGCMC and AINA. It is our earnest hope that his superiors in Jerusalem will make it possible for him to utilize his talents for understanding, to build an even stronger bond between AINA and IGCMC.

We think the IGCMC officials in Israel should consult and take counsel from AINA officials frequently. As AINA strives to increase its membership, IGCMC ought to help with this campaign.

AINA is not greedy. It is a non-profit organization. It only wants to perform its responsibilities as a cultural and educational organization, dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica, and educational organization.

AINA is on its way, as Schuman remarked as he left office. It is financially solvent; it has published a successful guide book under his direction; there is peace in California where there existed a brief flurry of dissension a few years ago; there are three conventions just ahead under AINA's umbrella, the Greater New York paper money convention Sept. 5-7, the Greater Los Angeles convention Sept. 26-28 and the Jan. 15-18 Miami Beach international mid-winter coin convention.

The skies are blue right now. Let's keep them that way.

Hear O Israel Medal

During the period of the *terrible persecutions* of the People of Israel when Jews laid down their lives for the sanctification of the Divine name, the last words on their lips were *Shema Yisrael*. With the recital of the Shema, they gave expression to their staunch faith, to their national pride, to their feelings of contempt for the adversary and to their secure confidence that "the Glory of Israel will not die".

When the *Bar Kochba revolt* was crushed, the wicked tyrant decreed that the sages of Israel were to be executed and Akiva Ben Yossef, the greatest of the sages of Israel, was brought out to be killed and his flesh was flayed with an iron comb. At that time, Rabbi Akiva recited the Shema and drew out the word "One" so that his soul departed from his body with the utterance of the word "One". A heavenly voice exclaimed: "Happy are you Rabbi Akiva that your soul expired with the utterance of the word "One".

At the time of the *massacres* that accompanied the *Crusades*, in the *tortures* of the *Inquisition* and in the *pogroms* of 1648, whole communities were either destroyed by the enemy or took their own lives in order to prevent Jewish girls from being ravished, but with their last breath, the martyrs recited the words of the Shema. In the terrible *holocaust* of our generation, when *European Jewry* was almost completely *exterminated* in Germany and other European countries from East to West, as the Jews were led to the gas chambers, the cry of the Shema burst forth on innumerable occasions from the mouths of the victims, as a symbol of the victory of the spirit over wickedness.

Shema Yisrael accompanies the Jew from the day of his *birth* until his *death*. The infant in the cradle, before falling asleep, hears the Shema recited by his mother. The last words which traditionally are uttered by the Jew with his last gasps of life are the words of the Shema. With the Shema he is born and with the Shema he dies.

The *Shema* was part of the *daily prayers* said in the *Temple* and occupies a central place in the prayers of the synagogue, when the scrolls of the law are taken from the ark to be read and in the morning and evening services. Reading the Shema constitutes a faithful expression of the spiritual existence of the Jewish People, highlights the special relationship between the Jew and his creator, and demonstrates the intimate identification of the individual Jew with his People.

Shema Yisreal is the *Jewish flag*, its *slogan* and its *blessing* for peace, *joining together Jews of many lands separated geographically* by thousands of miles, *not speaking the same language* and with a *cultural gap of generations* between them. Nevertheless, they greet each other and commune with each other through the *Shema Yisrael*.

DESCRIPTION OF THE MEDAL:

Obverse: The biblical verse: "Shema Yisrael, Devarim 6.4 in Hebrew letters and the seven-branched Menorah, the symbol of the State of Israel.

Reverse: The English translation of the verse "Shema Yisrael": Hear O'Israel the Lord our God the Lord is one" DT 6,4 and the Star of David, the symbol of the Jewish People.

Medal is illustrated on the Front Cover.

Trade Bank of Lodz and Merchants' 50 Kopeck Bank Note

By EDWARD SCHUMAN

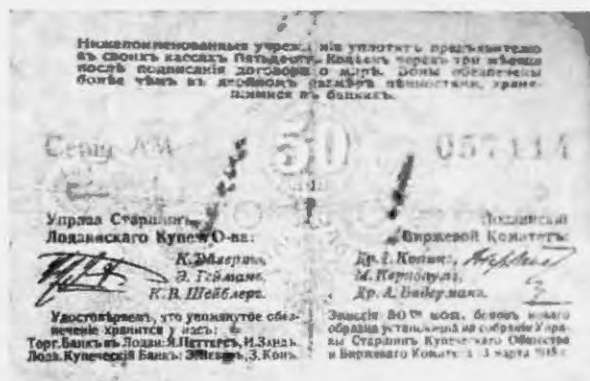
By EDWARD SCHUMAN

There have been several articles written in the Shekel concerning the money of the Polish city of Lodz. These however, all refer to the concentration camp money used during World War II. There is also a slide lecture program by Stanley Yulish based on his award winning exhibit "reflections on the Ghetto Lodz", available to all Israel Numismatic Societies through A.I.N.A. The writer recently became aware of another type of Lodz currency which was illustrated in the recently held ARK AUCTION COMPANY Judaic sale at the Greater New York Coin Convention. This article is the result.

The city of Lodz was founded in the early 1400's. It ultimately grew to be-

come the second largest city in Poland, second only to the capital of Warsaw. Earliest records of Jews living in Lodz are in 1793 when eleven Jews lived in the city. Under Prussian rule, by 1810, this had increased to one hundred. In Europe at this time, Jews had very little freedom. Persecuted constantly, laws and decrees were enacted forbidding them to live in cities, forbidding them to engage in certain occupations or trades. They were not permitted to join trade guilds or unions, to own land or houses.

Under Russian rule, in 1820, and anxious to build up the city of Lodz as an industrial center, Jews were permitted to settle and live on two streets near the market place. The names of



these two streets are Podrzeczna and Walburska, and Jews were permitted to live on the South side of these two streets only. By permitting this, large number of Jewish weavers and tailors from Germany made their way to this city, and the artisans necessary for the industrialization of Lodz as the textile center of Europe was made possible.

On July 1st, 1827, a further decree was enacted which permitted for the first time Jews to own land and acquire property on the south side of these two streets and in the market place. Further exceptions to these regulations permitted Jewish owners of factories, those who had established successful wholesale mercantile companies, and those who were in the liberal professions, and two families who possessed 20,000 zlotys, permission to settle outside the ghetto area. However Jews who lived outside the ghetto could not dress in traditional Jewish clothing, had to speak either Polish, French or German, and their children were compelled to attend the regular general schools with non-Jewish children. By 1862 all restrictions on Jews were lifted, but the vast majority of the Jewish inhabitants of Lodz preferred to remain in the safety of the ghetto, away from the anti-semitism that prevailed outside its boundries.

Jews played an active role in the city of Lodz industry, supplying raw materials for the textile trade. However the largest majority of the Jews were employed in the small Jewish owned workshops, doing hand tailoring for which the city became famous world wide. As the recessions staggered the world, so did it effect the Jews of Lodz. With rising unemployment,

and worsening conditions, severe competition between Jewish and non-Jewish workers erupted into riots and pogroms.

Trade unions and guilds were established. Organizations were formed to help those who had experienced the severest delimma. World War I saw the city almost completely destroyed. The Polish government would not grant Jewish merchants loans to rebuild, and the anti-Jewish policies of the Polish finance minister further hindered the recovery of Jewish industry. New anti-Jewish policies were enacted again, even causing craftsman and artisans to take examinations to be qualified to work at the trades they knew. These restrictions and conditions were climaxed with World War II where the greatest loss of Jewish lives took place in Poland. The rest is modern day history.

The bank note illustrated was issued by the "Trade Bank of Lodz and Merchants". The denomination is 50 Ko-pecks, and the note has the date 1915. The bank in all probability was a co-operative bank which issued currency for trade between the Jews. The names of the officers as listed on the note all have Jewish sounding names. S. T. Silverstein, A. Biedermann, K. Eisert, E. Neiman, M. Kernbaum, R. Geyer. The note is signed by R. Schreibier, and A. Ronie.

Thus another fragment of the pieces of Judaica Numismatica has been uncovered. Were there other denominations? Were there other similar banks operated by the Jews of Lodz? The serial number of the illustrated note is 057114. Do any more exist? Only time will tell.



Lodz Jews with a German soldier, 1915.

Israeli maritime museum curator Ben-Eli dies

The worlds of numismatics and museums suffered a heavy loss Feb. 5, with the death of Director Arie Ben-Eli of the National Maritime Museum, Haifa, Israel. Mr. Ben-Eli had founded the institution in 1951, and had long guided its growth and development.

The ancient world of seafaring interested him all of his life, including boyhood habits of sailing and model-building, from which grew a second career of public service following his retirement as lieutenant commander in Israel's navy in 1955.

It has been said that a museum, especially as it emerges from its pioneer phase, is the shadow of one man writ large, and so it was with Mr. Ben-Eli. The museum began with displays of artifacts from his personal collection. These attracted such attention when publicly displayed that a fully public collection became a necessity.

The city of Haifa, conscious of its role as the major port in the eastern Mediterranean, began working with Mr. Ben-Eli to create the needed museum, initially providing old, cramped rooms on the walk-up fifth floor of an old maritime building Hanamal Street rapidly outgrown by the speedy growth of the collections.

Always a gracious host, Mr. Ben-Eli was fond of recalling the reaction to his lofty quarters of well-known American numismatist Rabbi Aaron Ilson of Pittsburgh. Climbing steadily up the seemingly endless stairs, the rabbi noted that the ascent reminded him of a religious song: "Nearer My God to Thee!"

During 1971, the museum opened its spacious new headquarters at 198 Allenby Road,

not far from the ornate Bahai shrine on Mount Carmel. Here the institution flourished as a center of both collecting and research, with further expansion a definite goal.

Although primarily directed toward the ancient middle east, the museum's collections spanned the wider world as well. Treasures ranged from 4,000-year old Egyptian funerary panels to Roman anchors, from navigational instruments of the era of discovery to maps and prints of the ancient Land of Israel.

One proud display is as large as a building itself, an intact *Aliyah Bet* illegal immigrant ship from the stormy pre-independence period.

Numismatics were and remain an important part of the museum story-line. Ancient and modern coins and medals in the collection were numerous from the start. Ancient pieces illustrate in depth the tools and weapons of their time; as seafaring documents they teach a great deal about the methods of the ancient marine architects, sailors and captains.

The museum boasts such varied numismatic materials as ancient Greek and Roman coins, Renaissance medals with ship themes, modern coins and a complete set of U.S. Mint War of 1812 naval medals.

Director Ben-Eli began early a publications program, which includes a popular bulletin-annual, *Sefunim*, and a variety of books and monographs, including the very significant *Ships and Parts of Ships on Ancient Coins*, released in 1975 for the museum's 25th anniversary.



Director Ben-Eli collaborated closely with his fellow professionals in preparing publications; the numismatic input of the 1975 book came from noted archeologist and numismatist Dr. Ya'akov Meshorer.

As is often the case with already busy museum directors, Mr. Ben-Eli was obliged at the outset to devote time to fundraising, enjoying considerable success in England and the U.S. London's Jack and Michael Morrison Foundation, for example, assisted in the funding of the new building.

At the time of his death, Mr. Ben-Eli was planning a new top story for the museum, to accommodate the vast growth of the collections since 1971.

He is survived by a widow and two children. Serving as acting director is long-time colleague Dr. Joseph Ringel. Mr. Ben-Eli is remembered by numerous American numismatists, particularly those who met him during the annual study tours of the American Israel Numismatic Association, to whom he was unfailingly generous with his time and knowledge.

THE BESHLIK

By SAMUEL LACHMAN
Haifa

Frequently in connection with Palestine before World War I, the Beshlik is mentioned. The Beshlik is a Turkish coin. The name of the coin means "fiver", i.e. besh in Turkish is the name of five. The coin was a five kurush or five piastres piece.

Originally the beshlik was a five paras coin, but in the reign of the Ottoman sultan Mahmud II, 1223 - 1255 H/1808 - 1839, it referred to the five piastres coin. The five paras coin was called then besh-paralik.

There were actually two beshliks. The old beshlik or Jihadiye, and the new beshlik of which two varieties exist.

The old Beshlik or Jihadiye

Jihadiye means war coin. It was issued from the 3rd to the 11th regnal year of Mahmud II, i.e. between 1225 and 1233 H (approximately 1810 to 1818). It has a diameter of about 41 mm and a weight



OLD BESHLIK — Year 7

of about 26 g. Its fineness is 750/1000 silver. 5 kurush are 200 paras. There were 100 paras coins or yuzliks and 50 paras coins or elliliks in this issue. These coins were subsequently withdrawn from circulation.

The new Beshlik

The new beshlik was issued in the 22nd year of the reign of Mahmud II. Although when issued it was a five piastres coin, its silver contents was worth only 3 piastres and 10 paras. Three years later, in the 25th year of the reign, the silver contents were reduced, and it was worth only 2 piastres and 23 paras. The latter issue has a dot below the central design. The earlier issue contained 220-225/1000 parts silver, and the latter 170-175/1000 parts. In all cases the alloy



NEW BESHLIK — Year 22

was silver/copper. The fact that the coins had a value exceeding the value of their silver contents caused the coins to be forged and they were even produced in foreign countries and imported into the Ottoman Empire. This led to the issue of the Altılık series (6 piastres coins with higher silver contents).

The subdivisions of the Beshlik are:

yüzlik	or	100 paras
kurush	or	40 paras
yirmilik	or	20 paras
onluk	or	10 paras

(Turkish: yüz = 100; yirmi = 20; on = 10).

The beshlik of both types had a diameter of about 39 mm, and a weight of about 15 g. The fractions are in the same design and have proportional weights. The following regnal years were minted:

Denomination	Diameter	First issue no dot below	Second issue dot below
Beshlik	39	22 to 25	25 and 26
100 paras	33 to 35	22 to 25	25 and 26
Kurush	27 to 28	22 to 25	25 and 26
20 paras	20 - 21	22 to 25	26 to 32
10 paras	17	22 to 25	26 to 32

Coins to the value of 115 000 000 piastres were minted of the first issue, and 245 000 000 piastres of the second issue. 20 and 10 paras coins were also struck in the subsequent reign before the introduction of the modern coins.

The dating of the Turkish coins consists of the accession year of the sultan, i.e. 1223, and shows in addition the regnal year.

The modern Turkish coinage was introduced in the reign of sultan Abdul Mejid 1255-1277H/1839-1861, beginning in his 5th regnal year, i.e. at the beginning of 1844. The coins of the

Beshlik series were at first exchanged at their old value. However, considerable quantities of the old coins remained in the hands of the public.

At the beginning of the reign of Abdul Hamid II, 1293-1327H/1876-1909, the value was reduced. The value of the coins was reduced as follows.

The kurush, yirmilik, and onluk were then called mettelik coins. The value of the coins was reduced as follows:

Denomination	Official Government rate	Jerusalem market value	Jaffa market value
Beshlik	2½ piastres	3 piastres	3½ piastres
Yüzlik	50 paras	1½ piastres	70 paras
kurush or 2 metteliks	20 paras	25 paras	30 paras or 28 paras
Yirmilik	10 paras	12½ paras	14 paras
onluk	—	?	7 paras

1 kurush or piastre = 40 paras.

With the British occupation of the country, during World War I, the Beshlik and its subdivision (the metteliks) remained in circulation until 21 January 1921 at the rate of 1½ Egyptian piastres for the Beshlik. (See the official circulars in the SHEKEL Vol. XI No. 2 pp. 7-8).

Bibliography: All the coins are listed in the Standard Catalog of World Coins.

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Our A.I.N.A. tour to Egypt was the first to depart to Cairo using the newly opened El-Al service. The twenty-five members of the group are shown just prior to boarding the airplane.

The AINA Tour to Egypt 1980

By FLORENCE SCHUMAN

THE CONFIRMATION finally came through. A direct flight from Tel-Aviv to Cairo via El-Al. It was confirmed for the twenty-five members of the 12th annual study tour to Israel, who had arranged for the Egyptian option. We said our goodbyes to the departing group who were heading home the night before, and eagerly looked forward to this new experience.

Security at El-Al was firm but polite. We were ushered through to the departure lounge at Ben-Gurion Airport without any problems. The A.I.N.A. group had the distinction of being the first organized tour to leave Tel-Aviv to Cairo on the newly opened direct El-Al connection. The publicity department of El-Al arranged to have our group photograph taken alongside the aircraft prior to departure. All previous groups were compelled to fly to Athens, and then transfer to Cairo, a flight which with layovers, took in excess of six hours.

Upon takeoff, we still were not advised if the plane would be permitted to fly the direct route to Cairo, or the secondary route. Fifteen minutes after takeoff, the pilot announced that Cairo had granted the flight permission to fly the short route. Thirty minutes later, the plane came to a halt on the Cairo airport runway. It was immediately encircled by about thirty Egyptian soldiers, together with several armed vehicles, who stood at attention with guns and bayonets pointed directly at us. As we walked down the portable stairway from the plane to the ground, we all wondered what we were doing here. It was this stark greeting which sent chills through our bodies aside from the cool night air. An airport bus pulled up, we entered, and were taken to the arrival area at Cairo airport.

At the entrance to the building, a narrow doorway permitted a single person at a time to enter. The guard asked "Americans?" I answered in the affirmative. "How many?" "Twenty-five," I said. "Good," he replied, "welcome." We knew then that everything would be all right.

Passport check was a mere formality. We all had received the necessary Egyptian visas required for admission to this country prior to our departure for Israel. The luggage was quickly gathered together, placed on the hand carts provided at the airport, and we walked through the door into the airport proper where we were met by the representative of the Egyptian Express, our travel agents in Egypt, who guided us to the bus for our journey to the Meridian Hotel, our home in Egypt for the next five days.

We were advised on the bus about several important restrictions. It is absolutely forbidden under strict penalties to use any money aside from Egyptian money in the country. There are banking offices in every hotel, market place, on street corners where foreign money must be converted into local currency. The exchange rate was One Egyptian Pound (£E.P.) equals U.S. \$1.40. The Egyptian pound is divided into 100 Piastres. Thus each Piastre equals approximately 1½ U.S. cents. All transactions must be recorded, and each banking establishment issues a receipt for their transactions. We were cautioned not to exchange more money than was required as it is impossible to convert this back into dollars. Each bank charged a small commission for the transaction, and this is how the operation is funded. We immediately visited the banking office at the hotel, The Bank of Cairo, and exchanged \$20.00 U.S. into local currency.

The condition of the paper money received could only be described as filthy, dirty, ragged, torn, patched, limp, pasted, stained and full of ballpoint Arabic graffiti. A paper money collector would call it wretched if this is a suitable term. At least four or five different type one pound notes were in circulation. Luckily there is an English word text on the bills so we could determine one denomination from the other. The one pound notes are the workhorses of the monetary system, and they look it. We occasionally saw 5 and 10 pound notes as well, which ap-

peared to be in slightly better condition grades.

Twenty-five and Fifty Piastre notes circulate as well, and minor coinage consists of nickel or cupro-nickel 5 and 10 Piastre coins. There is also a 5 piastre note, of which we tried to obtain 3,000 new notes and use as a souvenir for all AINA members. However despite following all procedures to obtain these notes, they were not available to us.

Egypt is an armed country. Everywhere we went, in front of all public buildings, larger office buildings, are guardposts manned 24 hours by armed troops. They wave to us, and smile at us occasionally as the bus passes, knowing that tourism is good for the country. Entrances to mosques and hotels as well are by single narrow entrances, and hand luggage is carefully inspected.

Traffic is unbelievable. Mixed in with the busses, trolleys and taxis are donkey carts, camels, burdened with workloads. Public transportation appears to be free. It would be impossible to collect fares. Not only is standing done in the aisles, but also between the seats. Broken windows, rusted out sections of metal are often seen. Egyptian drivers rely more on their horns than any other part of the vehicle they operate. The honking is constant from early dawn to late in the evenings. Traffic signals mean nothing, people are everywhere, but mostly in the streets because those who are fortunate to own private cars park them up on the sidewalk and cover them with blankets, from the roof to the bottom of the wheels. The filth and dirt is everywhere and this includes the droppings from the beasts of burden to garbage. Sanitary conditions are perhaps lower in Egypt than in any other country we have ever visited. Cairo has over eight million people, but this is increased by 25% who come to work from the countryside daily.

Our guide was a tall beautiful Egyptian lady named Allayah. Her English was excellent, she was a graduate of the French Lyceum. An anthropology major, she was well versed in Egyptian civilization, could read hieroglyphics, and was excellent. Our tour started at the world-famous Egyptian Museum in the heart of Cairo. Our guide supplied the passes and we

entered. It is absolutely impossible to put into words the treasures that we viewed in the few hours we spent going through this magnificent museum. Four periods of Egyptian civilization are displayed. The complete King Tut collection, missing only those 55 pieces which are on worldwide exhibit all over the world. Beauty beyond any comparison can be seen in these priceless treasures preserved for all mankind to view. The mummy room, where ancient pharaohs lie in immortal and unperishable preservation was quite astonishing to see.

We visited two beautifully well preserved old churches dating back to the 4th and 7th centuries C.E., St. Sergis Church and St. Mary's Hanging Church. Both glow with the magnificence of early coptic art. We visited the ancient Ben Ezra Synagogue, one of the oldest in the world, however due to some restoration work in progress, we were unable to enter and see the priceless manuscripts and treasures it holds. This is in the old Jewish section of the city, with its narrow lanes and walks, within a stone wall entered through a large iron gate which served as protection during the times it was used.

After lunch at our hotel, we visited the famous Citadel high on a slope above the city, where the view of Cairo with its mosques and minarets and towers was excellent. We visited the famous Mosque of Mohamed Ali, a mosque made almost completely of alabaster built in the 12th century, and the Sultan Hassan Mosque built 200 years later. Both world famous for their Arab architecture, for the stalacite cornice ornamentation and the tall minarets. At each of these mosques, groups of men placed cloth coverings over our shoes so that they would not desecrate the floors of these mosques.

Later in the afternoon, we had an hour to stroll through the world famous Kham Khali Bazaar. A veritable flea market with goods of all descriptions and ages. Here for the first time, American money was passable, and in fact in demand. Some merchants openly asked for the American dollar, and offers of exchange in excess of the official rates were found as well.

The next morning found us awakened

real early as we had a plane to catch for our flight to Luxor. Security was tight at the Cairo airport, but we soon boarded an European A-300 Airbus for the short flight. At Luxor, the temperature was 20 degrees warmer than in Cairo, and we were immediately attacked by swarms of flies. We were seated in a small bus, with four people making up the overflow in a private taxi and off we went. While the bus was parked, it was necessary to keep the windows closed despite the stifling heat. Hundreds of local merchants swarmed all over us with trinkets and souvenirs for sale, openly quoting prices in dollars.

We visited the great temples of Luxor and Karnak, and were brought back to the great world of the Pharaohs and Gods viewing these great monuments left from bygone cultures. We walked among walls of granite, columns and obelisks, colossi, pylons, statues of tremendous sizes and proportions. The wonderment of how these were made, how they were erected in those days. We crossed the Nile to the west bank by river ferry, an experience in itself. We viewed the Colossi of Mennon, each standing 63 feet tall and carved from a solid piece of granite. The Temple of Queen Hatshepsut (pronounced Hat Cheap Suit) considered by many to be the most outstanding example of Egyptian architecture, the Valley of the Kings, where the tombs of Seti I, Ramses VI, and Tutankhamon were visited. Lunch was at the New Winter Palace in Luxor, and after late afternoon sightseeing, we crossed the Nile again and soon were awaiting our plane trip back to Cairo. We arrived tired, worn, most of us too beat for dinner which we skipped, and dropped in bed very early.

The next day saw us leave for Memphis, the ancient capital of Egypt, built by Mena, the first King to unify Upper and Lower Egypt. We viewed fascinating ruins of temples and tombs and the unique alabaster Sphinx of Ramses III. We journeyed to the step pyramid of Sakkara and from there to the GREAT Pyramids of Giza, one of the original seven wonders of the world, and even now one of the most magnificent sights we have ever seen. Many rode camels down to the famous Pyramid of Cheops and some

ventured to climb the hundreds of steps into this vast tomb.

Lunch was at the famous Menon House, which was King Farouk's favorite palatial residence. The interior of the dining room is equal to the most elegant room anywhere in the world, and the food matched the room's appearance. After lunch we visited the famous large and solitary Sphinx. This mysterious monument, reputed to be the largest piece of sculpture ever carved by human hand, acts as a guardian to the entire royal burial grounds of Gizeh.

Our last day was a day of leisure, and we all spent it differently. After a morning visit to the Bazaar, where a major transaction was made on Gold Street involving the purchase of two cartouches (ancient royalty identification symbol plates) we returned to our hotel. It is impossible to obtain a taxi aside from the hotels, and when you engage a cab, you must arrange for him to spend as much time with you as you will be away. The going rate is about £E. 2.50 per hour, but as six of us crammed into the little Peugeot diesel cab, it was cheap transportation. Upon returning however our luck started to run out, as did the motor of this cab, and we ended up doing some pushing as well. A common sight in Cairo. Later in the afternoon we took a Feluca sailboat ride on the Nile which was quite enjoyable.

The highlight of our trip for most of us was the visit to the new Israel Embassy in Cairo. It was so new, that the bus driver had to inquire directions as to its location. It is in a small villa in the middle of a residential area. Two guard houses staffed with Egyptian troops guard the embassy along with a handful of Israel security people. We got off the bus and walked to the front gate. The Star of David flag proudly waves overhead, and we posed for photographs alongside the shining brass marker which proudly proclaims "Embassy of the State of Israel." We were told by an embassy personnel, that here you are standing on Israeli ground despite the fact you are in the heart of Cairo. A wonderful feeling swept over all of us. It was, indeed, the highlight of our trip to Egypt.

Gafny Lauds Changeover

The governor of the Bank of Israel, Arnon Gafny, sent a letter of thanks on Feb. 26 to Yvon Garipey, master of the Royal Canadian Mint, and Franz Landolt, director of the Swiss Federal Mint, thanking them for striking — in utter secrecy — the new-agera and shekel coinages which are replacing the old-agera and lira (pound) currencies.

"The strict security

measures and precautions undertaken by you at our specific request have proved totally successful, and were conducive to the fact that the whole operation was carried out under the strictest confidence up until the official announcement by the government," Gafny wrote to Garipey and Landolt.

He added, "Please convey

our warm thanks to all your associates who have been so cooperative in helping us carry out this delicate operation to its successful conclusion."

On Feb. 24, 1980, the shekel was officially declared as the legal tender currency of Israel. The bank notes for the changeover were printed by a private security printing firm in the Netherlands.



The new Israel shekel and agora coinages, shown here in actual size, are now in circulation with their lira (pound) and agora counterparts. Ten old lirot equal one new shekel, thus the half-shekel coin shown equals the old 5-lirot coin. The Bank of Israel had the new shekel coin struck in secret at the Swiss Federal Mint, Bern, and the Royal Canadian Mint, Ottawa. (Courtesy S. Aviezer, Currency Supply Unit, Bank of Israel, Jerusalem)



Israeli currency reform confuses populace

By Paul Wolfers
Bat Yam, Israel

Confusion was the name of the game February 24, as Israelis first became acquainted with their nation's new coinage of the agorot-shekel currency created in secrecy by "Operation Menorah."

Struck in airtight secrecy at the Royal Canadian Mint, the tiny aluminum one new agora, aluminum-bronze 10 new agorot and cupronickel half shekel were novelties but not generally troublesome.

The five new agorot, on the other hand, caused considerable confusion. They are the same size as the old five agorot, with a reverse virtually identical but for the tiny added Hebrew word *hadashot*, new, below "agorot."

This similarity is bothering older citizens and those with poor eyesight; like America's Susan B. Anthony dollar, the new five agorot is forcing people to closely examine their pocket change.

In busy Haifa, authorities have found a "New York solution" to another coin-connected problem, the ease with which the 15 millimeter aluminum one new agora tripped the token-using turnstiles on the port's subway, the *Carmelit*, which connects the sea-level port area with the residential areas up Mount Carmel.

Stored like New York's old 15-cent subway tokens was a supply of 18 mm cupronickel subway tokens inscribed "Carmel," used in past years for passengers boarding at that location. Brought back into use, these larger pieces replaced the brass 15 mm "Hadar" pieces and the unwanted agora coins.

Casual readers of the Israeli press were startled recently to see advertising for electric blankets produced by the well-known firm of Sachs, illustrating a real eye-catcher, a "35 agorot" coin.

The well struck, well-designed coin in the ad copy is clearly dated *Tav-Shin-Kaf Sofi* or 5720 in the Hebrew calendar, 1960 in the Christian Era. Rather than reveal a new coin discovery in this exotic denomination, however, informed numismatists are quick to note that the photo is in actuality a carefully doctored picture of the 1960 25 agorot.

The 25 agorot coin has undoubtedly been the most interesting piece in the old agorolira series. Introduced in an alloy of 92 percent copper, six percent aluminum and two percent nickel, with five and 10 agorot in the same metal. The scalloped aluminum one agora rounded out the minor coin set.

The 25.5 mm, 6.5 gram 25-agorot piece was of handsome design with the rest, the three-stringed harp or *Kithara* featured on a coin of the Bar Kokhba revolt, 132-135 A.D.

At time of issue, the bank believed that there was a distinct need for a quarter-lira coin; a half-lira was issued in cupronickel. It soon became apparent, however, that what works well in one country may prove a total failure elsewhere.

It seems impossible to imagine the U.S. without its ever-popular "quarter," but major industrial nations such as France, West Germany and Switzerland have gotten along

smoothly with no quarter unit. In Israel, the new 25 agorot was immediately rejected by the public.

Its circulating life proved exceedingly short; released almost forcibly to local banks, the coins were held by the public to be awkward and unnecessary. Bank vaults quickly were jammed with unopened Mint bags of 400 25-agorot coins each, destined for return, mostly unsealed, to the Bank of Israel. At one point, the quantity of bags released was exceeded by the number being returned to the bank.

Full of hope and good spirit, the bank authorized striking of nearly 10 million pieces in 1960-61. Slightly fewer than 900,000 coins were struck in 1962, only 187,000 in 1965; the million-coin mark was not again passed until 1972.

The bank continued issuing the denomination until 1979, but it was rarely seen in circulation; aluminum had already displaced aluminum-bronze for the five agorot in 1976, for the 10 agorot in 1977.

The 25 agorot has no equivalent in the new shekel coinage, and is being totally demonetized. Collectors immediately began searching for 25-agorot dates for their collections, only to find that the very non-circulation of the coins doomed them. Most were already in bank vaults in their bags, withdrawn and only awaiting shipment for remelting.

Thus, the very unpopularity of the 25 agorot as a circulating issue has ironically increased present collector interest in the surviving pieces

exonumia notebook

by David Schenkman and Joseph Levine

Joel Swope's Store Cards

During our country's centennial year, 1876, numerous merchants issued store cards utilizing one or more "stock" reverses. By using such a standard reverse die, the merchant could save the cost of having a special reverse die prepared. The "stock" dies offered during this period were, naturally, symbolic of the centennial. Although most merchants probably only ordered tokens with one reverse die, the manufacturers struck varieties utilizing several reverses for many merchants; undoubtedly this was done to provide additional varieties for collectors, and in most instances these varieties are quite rare. Evidently very limited quantities were struck.



Although most merchants issuing these tokens were located in New York or Pennsylvania, a few merchants in other states also had centennial tokens struck. One such merchant was Joel Swope of St. Louis, Missouri. A variety of Swope's token is listed in Benjamin P. Wright's "American Business Tokens" as number 1082; this piece is white metal and has the "Libertas Americana" reverse. Donald M. Miller's catalog of merchants' tokens lists as Missouri 36 a variety with the reverse depicting a continental soldier, in brass.

Several years ago I acquired a beautiful set of these tokens. Although it didn't include the variety listed by Miller, several unlisted types are represented. All are struck in white metal except the "Liberty Bell" type, which is in both white metal and brass. All reverse types are illustrated here.

In the July 1979 "Missouri Journal of Numismatics" Michael Pfefferkorn provides us with some details of Swope's business. According to him, a partnership was formed in 1865 between Swope and Joseph and David Levy. They were

wholesale dealers in boots and shoes, doing business under the name Swope, Levy and Company. For two years they operated at 41 N. Main Street, after which they moved to 124 N. Main Street. A year later, in 1868, Swope formed a new partnership with his brother Isaac. Their location was 1012 Broadway until 1871.

The year 1871 found Joel Swope the sole proprietor of his business, which was then located at 2012 Broadway. During the next few years Swope moved often; the centennial year found him

listed at 311 N. 4th Street, the address on his token. About five years later he was joined in business by his brother Meier, and at that time they operated under the name Joel Swope & Brother.

With the death of Joel Swope in 1901, his brother took control of the firm and renamed it Swope Shoe Company. The business is still operating in St. Louis at 905 Locust Street. D.E.S.

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THE NUMISMATIST

TREES FOR ISRAEL



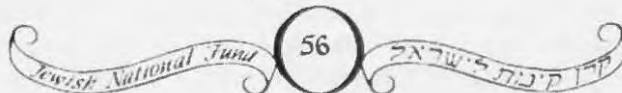
וְכֵן יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל
AND WHEN YE SHALL COME INTO THE LAND, AND YE SHALL PLANT (Leviticus 19:23)

56 trees

Planted in the American Israel Numismatic Assoc., Inc.

In memory of

Yitzhak Avni



A 56-tree grove planted in honor of the late Yitzhak Avni, director-general of the Israel Government Coins and Medals Corp. Ltd., was sponsored by World Coin News and Krause Publications Inc. The trees are planted in the 'AINA Forest' in Israel, and were dedicated in March 1980 during the American Israel Study Tour to Israel. The certificate above, prepared by the Jewish National Fund, now is on display in Iola, Wis., home of Krause Publications, officials said.

My Great-Grandfather's Checks

By SANFORD ARONIN

A recent issue of the SHEKEL illustrated a promissary check of the Ministry of Finance of the State of Israel. The author of the article, who also serves as Editor of the Shekel asked the readers if they had any unusual material of similar nature which they would like to share with our readers. This article is a result of this message.

Way back in the early 1920's, Sheboygan, Wisconsin was a growing center of Jewish population. Large numbers of Jewish immigrants arrived in the United States primarily from Russia and Poland at this time. As they were accustomed to agricultural living, and livelihood, the eastern cities had little attraction to them. The mid-west offered greater opportunities.

The community grew, and when they felt the need for a Rabbi, they sent for my Great Grandfather Rabbi Leib (Aryeh) Aronin from Russia. By 1930, he had retired, as he was not a young man when he was called into service. His wish was to spend his remaining years in Palestine, and this is where he immigrated to. My grandfather, Sam

(Shmuel) Aronin, who was a businessman dealing in rags, scrap iron and metals, had moved to Mayville, Wisconsin, undertook the responsibility of assisting his father financially.

I am illustrating a check (one of many) made out to my great-grandfather Rabbi L. Aronin drawn upon the State Bank of Mayville dated July 19, 1930. These crossed the seas, bearing endorsements of the Mizrahi Bank in Jerusalem, among others, and a Palestine Mandate Revenue stamp, as well as the signatures of my grandfather and the endorsement of my great grandfather.

Besides these checks, the reminder of Rabbi Leib Aronin I have is his photograph. A kindly faced man, with a long flowing white beard. Memories of my Grandfather, I have many. He taught me the Aleph Beth when I yet lived in Mayville. And my son, Shmuel Aryeh, and daughter, Shelley, study the Holy Torah from books that he once read and owned. I think he will be pleased. I hope this article will bring forth further unusual financial documents which we may share together.

Editor's Note:

The collecting of checks, financial documents, bank share or stock certificates, bonds and related material has become one of the fastest growing collecting rages. A new term, SCRIPOPHILY now applies to this collecting hobby. In a field which not too long ago probably had no more than a dozen or so active collectors in the United States, estimates today range from 5,000 to 15,000 active collectors of this material.

Judaic SCRIPOPHILY is most fascinating, and of course is part of Judaica Numismatica in which our SHEKEL abounds. We ask all readers who have material of this nature to share it with our members through the pages of the SHEKEL.

E. S.

1875

PAY TO THE ORDER OF ANY BANK OR BANKER PRIOR ENDORSEMENTS GUARANTEED

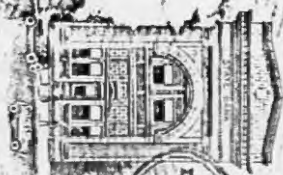
AUG 16 1930

FEDERAL RESERVE BANK OF WISCONSIN
2-30 CHICAGO
WM. C. B. WILSON
CONTROLLER OF THE CURRENCY

NY BANK COMMERCE
AUG 14 1930
Prior endorsements guaranteed
The Public National Bank & Trust Co.
The Public National Bank & Trust Co.

THE FIRST NATIONAL BANK
AUG 18 1930
WIS.
MAIN OFF.

TO STATE BANK OF MAYVILLE
79-600
MAYVILLE WIS. 79-600



PAY TO THE ORDER OF

Sam Aronin

MAYVILLE WIS. July 19 1930

SAM ARONIN
RAGS, SCRAP IRON AND METAL

No. 4270

DOLLARS

AGRIPPA'S AGORAH

By D. BERNARD HOENIG



BERNARD HOENIG

ISRAEL'S scalloped One Agorah coin — considered by many to be among the world's most beautiful coinage — has all but disappeared from circulation. Even before the Lira-Shekel transition, the torrential tide of inflation had rendered the tiny coin a worthless bit of aluminum. As a result it was often discarded by Israelis like seeds in a Sabra fruit.

And yet, since it was first issued in 1960, the One Agorah has been one of the most treasured numismatic items to the thousands of collectors of Israel's coins and medals. Besides its attractive appearance, it has produced some of Israel's rarest pieces of Judaica, including varieties of design, odd lettering and upside-downers.

Of most importance, however, is that the One Agorah was more than just another coin used in the market like a nickel or dime. Rather it was a symbol of



Jewish tradition and a link between the ancient and modern worlds of Israel — something of which even many Israeli citizens are totally unaware. For instance, the name "*Agorah*" which appears on one side of the coin beneath the large numeral "*One*" is taken from the First Book of Samuel (Chapter 2, verse 36)

which contains the phrase "*Agorah Kesef*", meaning "pieces of silver". It is also related to the Biblical *Gerah*, a monetary weight of 0.73 grams of pure silver.

On the opposite side of the coin, three graceful ears of barley are shown. Barley is one of the seven species mentioned in the Torah as a symbol of the beauty and abundance of the Land of Israel. In addition, barley plays a significant role in Jewish tradition as the first harvest offering to the Sanctuary on the second day of Passover. Following the presentation of the *Omer* (sheaf of barley), 49 consecutive days were joyously counted until the festival of *Shevuot*, which commemorates the giving of the Torah on Mount Sinai. The *Counting of the Omer* is still followed by devout Jews throughout the world.

The Agorah's barley design was adopted from the Prutah coinage of Agrippa I, a Jewish king who ruled over Judea more than 1,900 years ago and whose story is one of the most inspiring in history. He was the grandson of Herod the Great who, despite having rebuilt the Temple, was despised as a ruthless and blood-thirsty king. Like his grandfather, Agrippa was a close friend of Rome and when he was appointed king of Judea by the Caesar Caligula, the People of Israel feared that their oppression would continue.

As it is related in the Talmud, Agrippa surprised the people — and the Romans, as well. Although rebellious as a youngster — frequently drunk, heavily in debt and often in jail — the new king had become a *Ba'al Teshuva*, someone who has returned to the practice of the Jewish

faith. Within a short time the Judeans had regained complete religious freedom; the Sanhedrin — the High Court — began to function again; the Temple was restored to its former position as the center of Jewish life and Agrippa, himself, became a fine example to the people of true devotion to the Torah.

Many stories are told of how the King led the procession into the Temple carrying the first fruits of spring and the wheat and barley offering. It was this ceremony and the importance of the *Omer* in Jewish life that obviously inspired the barley symbols on Agrippa's coinage.

Agrippa's sensitivity and devotion to Judaism is recorded in a moving passage in the Mishna, Sotah. The Sabbatical year (when the land lays fallow every seventh year) had come to an end. In a traditional ceremony, the king was re-

quested to read aloud from a special portion of the Torah. When Agrippa reached the words, "... from among thy brethren shall thou choose a king; thou cannot place a foreigner over thee who is not thy brother" (Devarim 17:15), he began to cry.

"I am unworthy of being the King of Judea", he wept, "for I am not from the great House of David, but from Herod, the half-Jew."

So beloved was Agrippa, however, that the people shouted to him, "No, Agrippa, thou art our brother, thou art our brother."

With this beautiful background, Israel's One Agorah coin — *Agrippa's Agorah* — becomes a meaningful symbol of Jewish history, a miniature masterpiece to be cherished like any other artistic creation.

Adapted from *Israel Today*



Parchment scroll indicating the counting of the *omer*, made before 1730. New York, Congregation Shearith Israel, The Spanish and Portuguese Synagogue.



This is the famous "8-grain", 1 agora, the rarest Israel coin. The left ear of barley on the obverse has only eight grains instead of the ten grains which normally appear on all 1 agora coins. Seven such coins were struck by the I.C.I. mint as trial specimens. The Bank of Israel requested that the left ear be given ten grains and that the date be reduced in size. Other changes were also made. The specimens inadvertently reached circulation.

The Legal Tender Coinage of Palestine

1918 - 1928 (Coins and Paper Money) Part 2

By SAMUEL LACHMAN, Haifa

Silver

While a great variety of gold coins were legal tender coins in Palestine, only British, French, and Indian silver coins were legalized. The coins including their silver fractions which were current in 1918, are described.

Great Britain

In view of the amount of £930 000 silver coins sent to Egypt in 1916, coins of George V would have been available. It is to be expected that the issues of Edward VII would have been met with. The denominations are: Half crown, florin, shilling, sixpence, threepence. The silver was 925/1000 fine and was reduced to 500/1000 in 1920. The two lowest denominations were issued in 1920 in both alloys.

France

The French silver coins were of the type introduced in 1897/8. They were the 50 centimes, 1 franc, and 2 francs. The French silver was 835 fine. The coins were minted at Paris (mint mark A). However, in 1914 due to the war, 2 francs and 1 franc coins were struck at Castelsarassin, and have a mint mark "C".

There is no reason as to why the use of French silver was authorized. It is possible that inasmuch as Lebanon and Syria came under French control, to have a fixed rate of exchange available.

India

The Indian rupee was declared legal tender in Egypt on 6 March 1916 (11). and became therefore subsequently also legal tender in Palestine.

The coins of King George V issued between 1911 and 1920 would have to be considered as falling under the legal tender coinage in the first instant. There are four silver coins, i.e. 1 rupee, $\frac{1}{2}$, $\frac{1}{4}$ rupee, 2 annas. On the 1911 issue of these coins, the elephant of the Order of the Indian Empire shown on the king's robe supposedly resembles a pig. The rupee was withdrawn from circulation. Out of a total of 9 000 000 coins, only about 700 000 were issued. The elephant was redesigned for subsequent issues. The coins were struck at Bombay and Calcutta. The coins struck at Bombay have a dot below the lotus flower at the bottom of the reverse. Coins minted at Calcutta are without mint mark.

The coins were legal tender in Palestine until 21 January 1921, while in Egypt they ceased to be legalised on 7 April 1920 (11).

There were many Indian troops among the units of the Egyptian Expeditionary Force, which make the use of these coins likely.

British Paper Money

It seems that British paper money became legal tender in addition to the official Egyptian paper money, in order to enable the members of the Armed Forces to use their money directly, without changing it into Egyptian currency.

British Paper Money has to be divided into currency notes issued by the Treasury, and banknotes issued by the Bank of England.

In this chapter only a simplified description of British Paper Money is presented. The reader is referred for fur-

ther information to the book: Vincent Diggleby. English Paper Money. London 1975.

British Treasury Notes

In order to meet expected gold hoarding at the outbreak of the war in 1914, the British Treasury issued currency notes in the denominations of £1 and 10s. At that time the gold sovereign and half sovereign served as currency for transactions in small amounts. Bank of England notes were only issued for amounts of £5 and above.

The currency notes were signed by the Permanent Secretary of the Treasury. This was at first Sir John Bradbury, and later Sir N. F. Warren-Fisher. There are three issues with the signature John Bradbury, and three with that of N. F. Warren-Fisher. According to the dates of issue, only the 10s note of the second Bradbury issue, the third Bradbury issue, and the first Warren-Fisher issue fall within the period in which these notes were legal tender in Palestine. It is, however, considered likely that also at least the £1 note of the second Bradbury issue could have been in use in Palestine. All Treasury notes are undated.

The check list for the Treasury Notes reads as follows:

Signature: John Bradbury.

Second Issue

23 October 1914. £1 black on white.
Legal tender until 1 June 1920.

21 January 1915. 10s red on white
(see illustration)

Third Issue

22 January 1917. £1 purple and green.

Oct. / Dec. 1918. 10s purple and brown.

Signature: N. F. Warren-Fisher.

First Issue

30 September 1919.

£1 brown and green (see illustration)

10s Green, purple and brown.

Bank of England Notes

Bank of England Notes were issued since about 1694. The notes which became legal tender in Palestine were of the type called 'Chief Cashier Printed Signature Bank of England Notes'. The notes in question bear the Chief Cashier signatures:

John Gordon Nairne (1902-1918)

Ernst Musgrave Harvey (1918-1925)

The notes were in the denominations of £1000, 500, 200, 100, 50, 20, 10, 5. They are dated and bear the name of the issuing office, i.e. London, or one of the following branch offices:

Birmingham	Hull	Manchester	Portsmouth (closed 1914)
Bristol	Leeds	Newcastle	Swansea
Gloucester	Liverpool	Plymouth	

No information is available in how far notes were used in Palestine. It is also impossible to verify which branch office notes turned up in the country. Under these circumstances it is possible to assume that most probably £5 notes found their way to Palestine. The bulk of the notes would have born dates of the war years until 1920.

The Bank of England Notes were printed by the bank itself.

Conclusion

This short review of the legal tender coinage describes on general lines what can be expected. On the other hand it will have to be found out what has actually been used. In one or the other case the legalized items were perhaps only in use between the army and its contractors, army personnel and the NAAFI (Naval Army, Air Force Institut) the latter for small supplies to individual members of the forces.

The writer shall be glad to hear about any actual use of the legal tender coinage, based on documents or the like. Verbal information is frequently doubtful.

(1) The official documents were published in the SHEKEL Vol. XI No. 2 (Mar./Apr. 1978), pp. 6-9.

(2) Baedeker Egypt 1885.

(3) Ahmad Fuad Pasha. La Monnaie Egyptienne, Paris 1914, pp. 87/8.

(4) Samuel Lachman. The Use of Foreign Coins in Palestine before World War I. SHEKEL Vol. No. () pp.

(5) Davis Trietsch. Palästina Handbuch. Berlin 1910.

(6) Robert Friedberg. Gold Coins of the World. 4th ed. 1976. p. 11.

(7) Otto Kostenzer. Das kleine Buch vom Gold. Innsbruck 1967. pp. 52/55.

(8) Enlarged illustrations of the mint marks may be found in: Alfred Diefenbacher. Counterfeit Gold Coins. Montreal 1963.

(9) J. J. C. Allen. Sovereigns of the British Empire. London 1965.

(10) This chapter is based on the extensive description by: Kurt Jaeger. Die Reichsmünzen seit 1871. 9th ed. Basel 1970.

AINA festivities hail group's 13th anniversary

A candle-lighting ceremony celebrated the American Israel Numismatic Association's Bar Mitzvah at a May 3 banquet during its New York convention. Participants, all leaders in American-Israel numismatics were: 1. Lena and Morris Bram. Bram, newly-elected AINA president, served in the office as founding president in 1967. 2. Jack Garfield, Walter Stefanacci. 3. Edward Schuman, Arnold H. Kagan, past presidents. 4. Bram, Sylvia Haffner, Florence Schook. 5. Milton Fishgold, Ben Abelson. 6. Edward C. Rochette, George D. Hatie, American Numismatic Association executives. 7. Nathan Sobel, Ed Baruch. 8. Bram, Ann Rohr, Mike Granis. 9. Harry Flower, Donna Sims. 10. George Gilbert, Ed Janis. 11. Peter Moss, Fred Roganson. 12. Moe Weinschel, Julius Turoff. 13. Stanley Yulish, Sidney Olson. 14. Bram, Dorothy Victorson, Faye Stern. Chester L. Krause, of Krause Publications, Iola, Wis., and Margo Russell, editor of Coin World, Sidney, Ohio, took part in a special memorial for their good friend, the late Yitzhak Avni, who headed the Israel Government Coins and Medals Corp.









Participants in the educational forum during the American Israel Numismatic Association Greater New York coin convention May 3 were, from left, Ed Janis, moderator; Edward C. Rochette, executive vice president, American Numismatic Association; Morris Bram, newly-elected AINA president; George D. Hatie, president of ANA, and Stanley Yulish who heads the AINA club program.



L.S. Werner (C) dean of New York's professional numismatists, congratulates Julius Turoff(L) and Martin Morgenstern on the quality of the AINA exhibits. Serving with Turoff and Morgenstern, as exhibit chairmen, were Michael Druck and Norman Pepin.



Edward Schuman, who is the immediate past president of AINA, receives a colorful enameled edition of the Israel peace medal from his successor, Morris Bram, at the AINA Bar Mitzvah banquet. One other specimen like this was presented to Jerusalem's mayor, Teddy Kollek. The medals are housed in olive wood cases. Schuman, who did double duty during his presidency, will continue as editor of the AINA journal, "The Shekel."

Mementoes Emanate From N.Y.C.

The American Israel Numismatic Association and several of its affiliates issued five different numismatic mementoes during the May 1-4 AINA-Greater New York Convention at the New York Sheraton Hotel.

Two of the tokens were overstruck on the regular Israeli 5-lirot coin featuring the Lion of Megiddo, a coin that has now been withdrawn from circulation in Israel. The handsome lion design of the coin remains intact on these 31 millimeter tokens. The lion is from the Seal of Shema found at the ruins of Megiddo, an ancient Jewish fortress city.

One of the overstrike designs honors Shaare Zedek hospital in Jerusalem and the philanthropic project AINA has launched under the direction of Sidney Olson to fund the facility. The words SHAARE ZEDEK appear within a Star of David, itself mounted on a globe, with the words THE WORLD OF NUMISMATICS alongside.

The other overstrike token features a tower and the numeral 13 to salute the 13th anniversary (Bar Mitzvah) of AINA, 1967-1980.

AINA was able to purchase more than 500 kilograms of the about-to-be-withdrawn 5-lirot coins during the AINA Numismatic study tour to



The Bar Mitzvah (13th birthday) of American Israel Numismatic Association is saluted on this token overstruck on one side of the withdrawn 31mm cupronickel Lion of Megiddo 5-lirot coins of Israel.

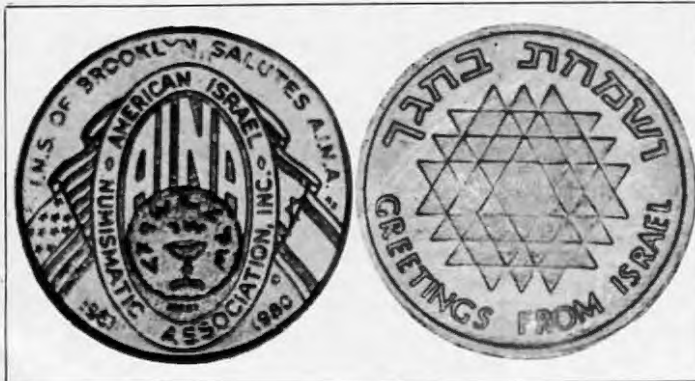
Israel in March, directly from Bank Leumi in Jerusalem. These were arranged for largely by Sidney Olson, Jack Garfield, Ed Schuman and Morris Bram.

Another token is overstruck on the Israeli-Egypt Peace token in cupronickel, and this honors the 12th annual study tour to Israel, March 6-20, 1980. It depicts an airplane and outline map of Israel on a world grid.

A further overstrike token in cupronickel appears on the current (1980) New Year's token of the Israel Government Coins and Medals Corp. This was struck by the Israel Numismatic Society of Brooklyn, N.Y., to honor

AINA on its 13th birthday. It depicts the AINA seal flanked by flags of the United States and Israel, and was designed by Nathan Sobel.

The fifth numismatic memento is a rolled-out United States 1980-D cent in bronze, reading: ATTEND THE 3RD GREATER LOS ANGELES COIN CONVENTION SEPTEMBER 26-28, 1980, and gives the location as Sheraton-Universal Hotel, Universal City, Calif. The Los Angeles event is hosted by the Israel numismatic clubs in southern California.



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. Why were the Palestine Mandate 5, 10, and 20 mils coins issued with center holes cut out while the 1, 2, 50 and 100 mils were without the center hole? (L. B., Bayside, N. Y.)

A. When I first saw the question I thought that it was time to give up the column but decided to look at the coins instead. Examination of the coins will show that there would be no confusion by the public in the passing of 50 and the 100 mils silver pieces. They were approximately the size of the U. S. quarter and half dollar. In the 1 mil and 5 mils the difference was only 1 sily mm: 21mm vs. 20mm.

The light bronze of the 1 mil could easily be confused with the nickel-bronze especially in a yellowish artificial light. The same confusion would exist between the 2 mils (28mm) and the 10 mils (27mm). The 20 mils (30.5mm) nickel-bronze which had a color not unlike our nickels could be passed to a myopic peddler for the silver 100 mils (29mm). It is therefore my conclusion that the Palestine Currency Board instructed the Royal Mint to put holes in the center of the 5, 10, and 20 mils coins to avoid confusion with the 1, 2 and 100 mils respectively.

The Last Stand at Betar The Ultimate Emunah

Max Kessler

Reprint from ISRAEL TODAY

Most Jews don't even begin to understand or appreciate the self-sacrifice and heroism of the defenders of Betar, let alone the importance, as the major historical turning point, both for the Roman Empire and the Jewish people. The third revolt against Rome, which lasted 3½ years, as the war at Betar is known, was the costliest in terms of human life and resources for both combatants. The first revolt resulted in the destruction of Jerusalem and our Holy Temple. It took Rome 3 years to finish it along with its finest legions and greatest generals of that time, Vespasian and his son Titus. To complete the destruction of Jerusalem, there were 100,000 Legionnaires, along with 25,000 auxiliary drawn from the provinces, plus 10,000 cavalry; inside the walls of Jerusalem there were 500,000 starving civilians, plus 20,000 Jewish defenders who held the Legions at bay. If one goes to Rome today, the Arch of Titus can be seen as triumphal arches were built to commemorate a great victory against overwhelming odds and to memorialize the bravery and self-sacrifice of the Roman soldier. In addition, the Colosseum was built at this time for Jewish prisoners to provide amusement in the arena for the Romans. The second revolt took place in what is now North Africa and Cyprus. The Jews were being persecuted by their fellow citizens and, as was always the case, when the Jews defended themselves, their fellow citizens went to the Romans and said the Jews are rioting and so the Romans sent in their Legions to the provinces to save the Hellenized population from legitimate Jewish self-defense. This was no small police action on the part of Rome; for, when it was over, the Emperor Trajan had to abandon his military campaign against the Parthians, the only Empire that posed a threat to Rome as master of the civilized world.

The revolt at Betar began during the rule of the Roman Emperor Hadrian some 62 years after the destruction by Titus. At first, Hadrian adopted a policy of conciliation toward the Jews, as he wanted to avoid a costly and draining confrontation with the Jews. Although he was a humanitarian and builder amongst his own people, he was also a strong believer in the Hellenistic way of life and whether by his own idea or that of Turnus Rufus, the Roman Governor of the Province of Judea, he proceeded to build a temple to Jupiter on the site of the Holy Temple in Jerusalem. This was the final spark that ignited the flame that began the revolt. Many of our Torah sages argued against the revolt and said: "Are you more numerous than the Greeks or stronger than the Germans?" Rabbi Joshuah of blessed memory, told a parable of a lion who was choking on a bone and asked for help desperately, promising a great reward to anyone who would save him. A crane came forward and stuck his neck down the throat of the lion and with his beak pulled out the bone. "And now for my reward", said the crane to the lion. The lion said: "You can go into the forest and tell the other animals that you put your head into the mouth of the lion and lived to tell about it; can there be any greater reward than that?"

And so be it with the Jewish people; they came away alive after the contact with Rome. However, the memories of previous persecutions along with the current ones by Turnus Rufus, together with the building of a pagan edifice, honoring Jupiter on the site of the Holy Temple, was too great a misdeed to ask the people to hold their emotions in check. In addition, Rabbi Akiva

Ben Joseph, the leading Torah luminary of his time, gave sanction to the revolt and to Simon Bar Kochbia's leading of it.



*Coin of the Bar Kokhba revolt,
with date palm and
with date palm and inscription
Shimon Nesi Yisrael
("Simeon prince of Israel").*

We must try to understand what it meant to revolt against Rome. The Roman Legionaire was the best trained and equipped and motivated soldier of his time. These Legions had conquered Carthage, Egypt, Arabia, Syria, Germania, Britannia, Gaul, Spain, all of Italy and the lands beyond the Danube river, in addition to the Hellenistic Empire of the Greeks. What Bar Kochbia faced was a military force whose discipline and tradition went back 300 years and who conquered for Rome peoples whose names and national identity have long since been forgotten. A postage stampsized country had revolted against the mightiest oppressor the world had ever seen.

The revolt broke out in the village of Tur Malka, a military force was sent to crucify the entire population. That military force disappeared as if devoured by the earth. A larger force of 6000 men was sent out and they too were ambushed and cut to pieces. The whole country was now in open revolt. The Romans did not dare venture out of their walled, garrisoned cities.

Caius Publius Marcellus, the Legate of Syria, came with the Legions from Syria, the tenth Frentensis, the sixth Ferrata, the Iron Legion, the fifth Macedonia, the third Gallica and the fourth Scythica. These Legions had participated in the conquest of Jerusalem and the destruction of our Holy Temple. In addition, the Emperor Hadrian ordered the third Legion Cyrenaica from Arabia, the II Legion Traiana from Egypt and the twenty second Legion Deitoriana, which was specially trained in desert warfare. This was the best Rome had and now they were put into the field to quench the fires of the revolt that began at Tur Malka. Bar Kochbia's forces met the Legions that the Emperor had dispatched on the Dead Sea plain, the Legions sent from Syria having previously been defeated in the Valley of Jezreel and forced to retreat before they could link up and form one gigantic battle group.

The ensuing battle erupted with a violence that astounded both commanders and the sounds of the wounded and dying filled the air and the outcome hung in the balance. Something happened which had not happened for three hundred and fifty years, not since Hannibal defeated the Legions at Cannae on Roman soil, a Legion broke ranks and fled. Bar Kochbia split his forces and pursued the Romans as they fled. With

the other part of his forces, he surrounded the remaining Roman forces. The twenty second Legion Deitoriana was slain to the last man. Its name and number was removed from the roster of Legions for all time. The other two Legions fled in disarray and disgrace.

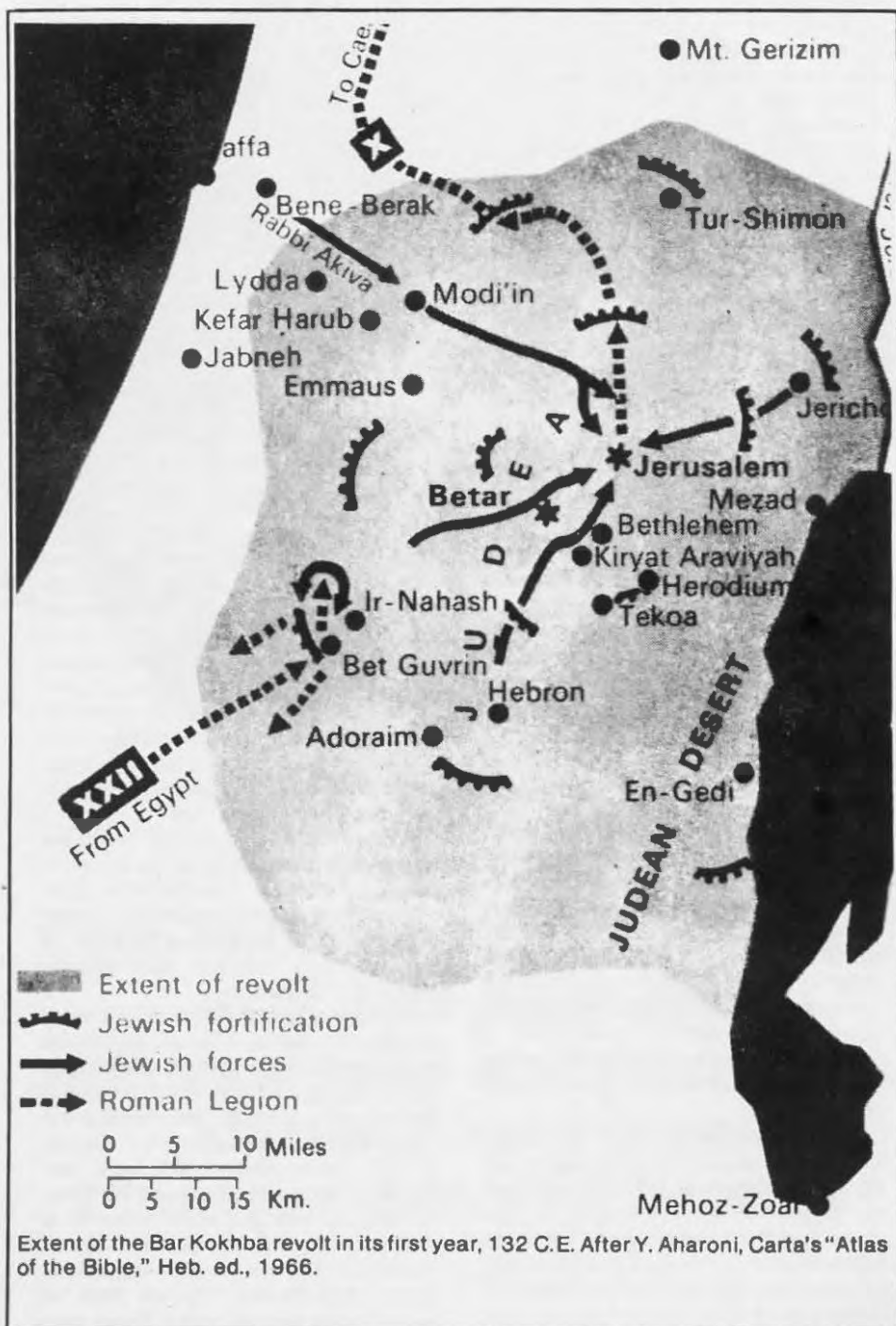
The Emperor now called on Lucius Urbanicus, to restore Roman rule to Judea. He proceeded with 5 Legions plus cavalry, some 35,000 men. He met Bar Kochbia in open battle, suffered a resounding and disgraceful defeat, two thirds of his men were killed and he was lucky to escape alive with the remaining portion of his army.

The damage done to the honor and prestige of the Empire had to be avenged. As the world was watching and, should Rome falter in its determination there was the ever present threat of a successful spirit of revolt infecting the entire Roman Empire; so, the potentially fatal flaw of a rebellious Judea had to be eliminated at all cost.

The Emperor next called on Faustus Julius Severus, from Britannia, the greatest General of his age, to put down the revolt. Severus brought in Legions from Britannia, Germania, Spain and Gaul, and the lands beyond the Danube, in short, some thirteen full Legions (130,000 Legionaires), plus authority to bring in more as necessary. Severus planned a total, unremitting type of war, which would lead to a spiritual destruction of the Jewish people, having accomplished the physical one.

His promise to Hadrian was to blot out for all time, the memory of the Jews and create a Palestine, a geographical place without Jews, as these people failed to bow to the values of mankind, as the Jews remembered past traditions which long ago should have been dead.

Severus engaged in what is called a war of attrition, blockading the coast, burning the crops, poisoning the water supplies and killing all domestic animals. It was the type of war where the resources and staying power of the Empire, counted for more than the courage, resourcefulness and battle tactics of the starving, beleaguered defenders. Hundreds of strongholds and cities fell to this onslaught until at last, the defenders had cut the Romans to pieces many times during these engagements and filled the land of Judea with the dead of Rome, there was no end to the numbers of soldiers the Romans could draw on from a world which



was eager to create a Palestine. Bar Kochbia had defeated Severus himself, outside the walls of Betar and had forced a Roman retreat only to have to break off the engagement and retreat to cover his own flanks. The Romans had been too thorough; where were their Jews to replenish their army with? Where were the farms to feed his army and the strongholds to resist? Only Betar was left. As long as Betar held out there was hope and so it did for a year. When the end came, it was due to starvation and thirst as much as to the warfare itself. The Romans succeeded in locating the sources of the underground springs which provided water to Betar and with that act sealed the fate of the defenders and they knew it. Yet, the defenders fought on despite thirst and starvation and in a desperate resolve to take as many Romans with them as possible before they themselves died. When the walls were breached by the battering rams and siege towers, the Romans faced a final wall, one of human flesh and although outnumbered 50 to 1, the defenders, in a desperate resolve, held out for one more day. "Death to the Jews" yelled the Romans. "Am Yisrael Hai" yelled the Jews in defiance. Betar fell on Tisha B'Av, the same day as the destruction of the first and second temples, in the only way it could have fallen, when none was alive to offer resistance. The defenders of Betar had been destroyed, but not defeated. Around them lay a far greater number of Romans dead. Severus must surely have had the same feeling that Nebuchadnezzar had before him some 600 years earlier or that Titus had 65 years earlier: "Now they are finished, I have completely destroyed them all."

Instead of the customary greeting: "I and the Army are well", the Emperor simply addressed the Senate: "There is peace in Palestine". This is the first and only time in the history of the Empire such a greeting had been given, significantly, because the Army was not well: The fabled Roman Legions were decimated and crippled.

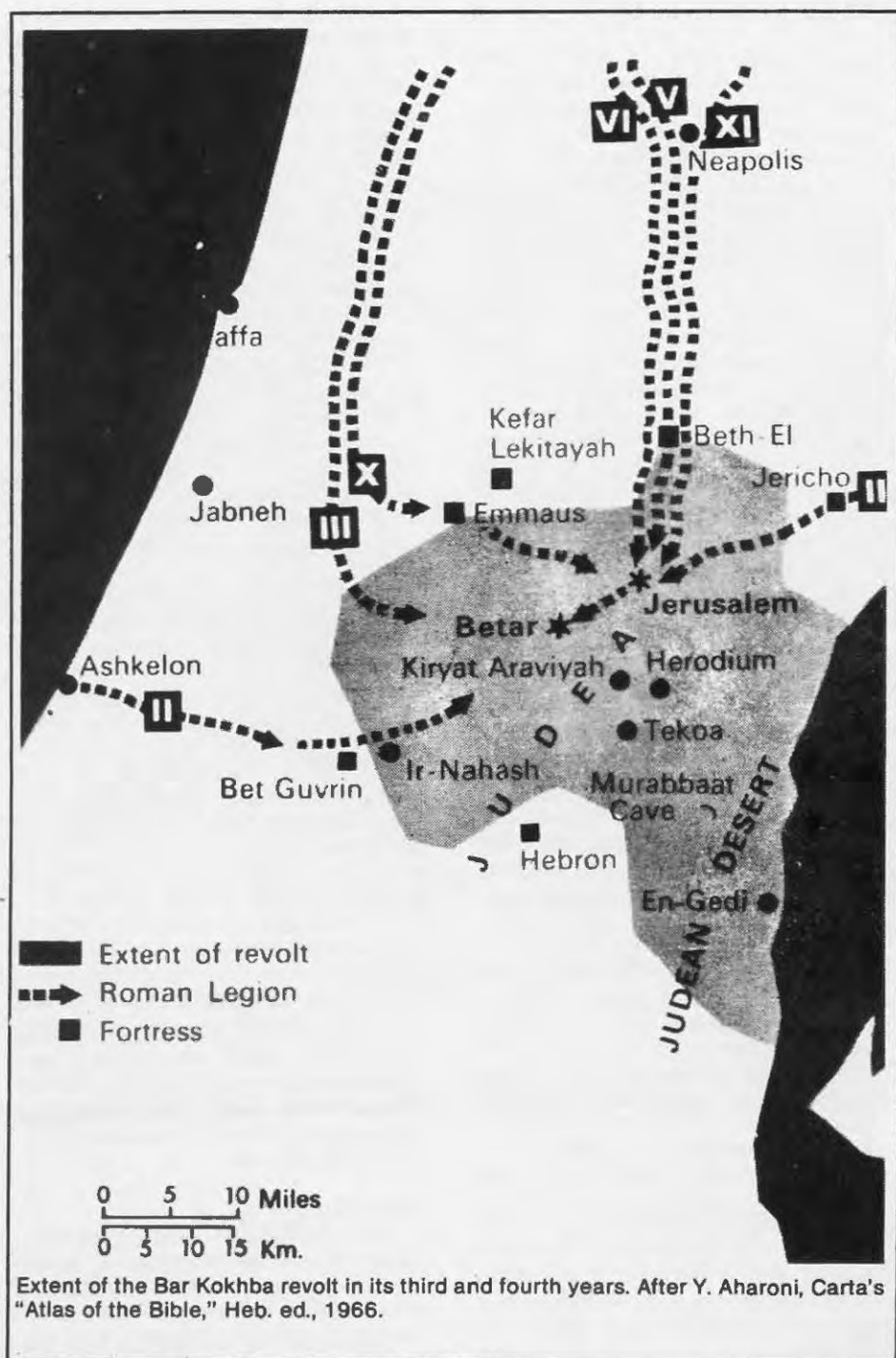
The borders of the Empire were at their greatest expanse following the war of Betar. The world saw that Rome was not invincible, the many Legionnaires, shifting from Europe to Asia, weakened the boundaries of the Empire; a major crack had developed in the foundation of the Empire and everywhere people took hold of a vision of freedom from the Roman yoke. From here

on, the direction would be down-hill for Rome. For the Jewish people, it was an unparalleled disaster. Hundreds of thousands of non-combatants were slain or died of starvation. The Talmud tells of horses walking in blood up to their nostrils and of a river of blood that flowed from Betar to the Mediterranean sea. A greater number were sold into slavery, to be ransomed by their fellow Jews outside Judea, for this was the law of the Torah. Jews were no longer permitted to visit Jerusalem under pain of death; Jerusalem having been renamed Alia Capitolina in an attempt to blot all trace of Jewishness. The Romans realized that, which most Jews fail to realize today, the Jew derives his unique strength from the Torah and so they forbade the teaching of the Torah upon pain of death. We memorialize the ten martyred Rabbis on Yom Kippur because they defied the Romans and kept our people alive through Torah. We think of Rabbi Akiva who symbolizes our martyrs through the ages. He had the great merit of preparing our people to survive two thousand years of exile in strange lands, amongst a hostile world, thereby keeping the memory of our people alive, so that they would one day come home. His happiest day was his last, for he knew he would be given the special privilege of loving the Holy One, Blessed be His Name, with all his heart, with all his might and with his soul. The Romans combed the flesh of Rabbi Akiva with iron combs, thus making him a martyr of our people for all time. He died with a smile on his lips, for, through his whole life he had served the Creator with his thoughts and emotions and now, on his last day, he was being given the special privilege of serving him with his body. There was nothing more he could give. He died with the word Echud on his lips as he was saying the Shema and

so it is today, when the Jew says the Shema he draws out the word Echud, like a call of defiance to the world. Thus did the Romans succeed in blotting the memory of the Jew out for all time.

EPILOGUE

We face a similar test today, for the world again wants to create a Palestine. To give in would be a desecration of the sacred memories of those who were martyred 2000 years ago to prevent a Palestine. Does not their blood run in our veins? Were we not all together on Mount Sinai, where the Crea-



tor, blessed be His Name, kissed the entire Jewish people? The Jewish people took upon themselves the yoke of the Torah, we will do it and follow it. That is Emunah. They then found out what it was. We must show Emunah today and stop making calculations on why we must give in to the nations of the world for these calculations and reasoning are nothing but a lack of Emunah which is greatly magnified by our Jewish leaders who are most guilty; thereby infecting the remainder of the Banai Yisrael. Regardless of how much we give in, the nations of the world are determined to destroy the Jewish State. A Palestinian State is an euphemism for an Auschwitz in the Middle East, there is no such thing as Palestine. There never was and there never will be. When they come to destroy us this time, the outcome will be different for the Creator will not allow his name to be desecrated.

Jew, remember you fought for the land, bled for the land and were given the privilege to sanctify this land with your life. Even more important, you lived for this land and no other for 2000 years. In the Shemoneh Esrah, prayers you said three times a day: May our eyes behold the return to Zion. May the Divine presence also return to Zion and at the end of your morning prayers you said the Psalm for the particular day of the week, praising the Holy One, Blessed be he, like the Levites did on

that day of the week in the Holy Temple, on holiday festivals and new months. You remembered the Temple service and sacrifices and cried to once again partake in them and go up to Jerusalem, as in bygone times. On Tisha B'Av you mourned the destruction of the Holy Temple, although when a loved one passes, it may take many months for the tears to dry. Our tears for the Holy Temple have not dried in 2000 years. Even when the Jew was happy, he was sad about what he had lost. On his wedding day a glass was broken in remembrance. When the Jew built a house, a brick was left out or a portion unpainted in remembrance and when he became old and died, he made sure that some dust from Eretz Yisrael was buried with him as a remembrance of what he lost and as a hope he would return soon. The Heroes of Betar are remembered in the 4th paragraph of our after meal prayers. when we say: May the All Merciful One remove the yoke from our neck and may He lead us upright to our land and may Elijah, the Prophet be sent with good tidings, salvations and consolations. The struggle for Betar continues on in places like Elon Moreh, Ariel, Matityahu, Kiryat Arba, Hebron, etc.

A Palestine is a negation of our 2000 years old dream and all that it represents. All the land of Eretz Yisrael has been sanctified by the blood, tears and hopes of the Jewish people. To give up one stone would be a desecration of the Creator's name.

NYC subway half lira

As if the recent strike and rumors of an imminent fare hike were not enough for harassed New York City subway commuters, a numismatic "visitor" has made its appearance, to the general disturbance, according to reports from New York newspapers.

Israel's recently discontinued cupronickel half lira (Israel pound) has apparently found new life in Gotham, after being superseded at home by the new shekel coinage. With a diameter of 24.5 millimeters, the half lira will activate a variety of vending machines accepting the U.S. quarter, diameter 24.26 mm.

Although the Israeli piece weighs 6.8 grams to the quarter's 5.67, the machines which will accept it include newspaper dispensers, laundromat machines, coin-operated telephones and above all, the New York City Transit Authority's subway token vending machines.

With an exchange value of about 2.6 cents, two half-lira pieces will purchase a brass NYCTA token costing 50 cents, a powerful temptation to the most honest of traditionally cranky subway riders.



COINS OF ANCIENT ISRAEL

by David Hendin



ISRAEL FREE AND CAPTIVE — Part 2

In last issue's column we began to trace a free and captive Israel during the time of the Second Temple Period. Now we continue our story with the Judaea Capta coins.



Vespasian, Emperor of Rome 69-79 C.E. Nero sent Vespasian to Judaea to suppress the Jewish Revolt in 66 C.E. Vespasian served as governor of Galilee for a brief time and then led Roman forces against the Jews. By June of 68, only Jerusalem and a few fortresses remained free. In July of 69, his troops proclaimed Vespasian as emperor, and he returned to Rome. His son Titus would finish the war.

Titus, Emperor of Rome 79-81 C.E. When Vespasian returned to Rome from Judaea in 69, he entrusted the conclusion of the War Against the Jews to his eldest son. The troops of Titus burned the

Jewish Temple and destroyed Jerusalem in 70 C.E. Titus succeeded his father on the throne of Rome immediately upon his death in 79 C.E.

Tenth Roman Legion countermark. The Tenth Legion Fretensis (L.X.F.) was ordered south from Syria to join Vespasian's forces in 66 C.E. When Titus destroyed Jerusalem in 70 C.E. soldiers of the Tenth Legion played a major role, and three years later the group helped besiege Masada. The Tenth Legion was later garrisoned in Jerusalem and joined in the battles against Bar Kochba.



COUNTERMARK: Within an incuse rectangle, L.X.F. above boar advancing right and dolphin below. Usually occurs with a second countermark of a galley to right within incuse rectangle. PLATE.

Nerva, Emperor of Rome 96-98 C.E. Under Domitian, Vespasian's second son, Roman tax collectors abused Jews. Before they collected the annual head tax, they had to determine whether a man was a Jew. This was done by looking to see if he was circumcized. Thus the tax collectors often demanded exposure of the genitals, usually in public places. Nerva thus did not abolish the Jewish Tax itself, only the rude methods of collecting it.



AE Sestertius

O: Laureate bust Titus right (or left); inscription IMP T CAES VESP AVG PM TR PPP COS VIII.

Rx: Jewess mourning sits left on left of palm tree on pile of arms, on other side of tree mourning Jew with hands bound looks back over shoulder (or faces right), helmet and yoke on ground; across field IVD CAP SC in ex (or across field). BMC 169 var., RIC 91.



AE Sest.

O: Laureate bust Nerva right; inscription, IMP NERVA CAES AVG PM TRP COS III PP.

Rx. Large palm tree with two bunches of dates, surrounded by inscription FISCIVDAICI CALVMNIA SVBLATA (the insult of the Jewish Tax has been removed), across field large SC. Struck Rome 97 C.E. RIC 82.

Bar Kochba War (132-135 C.E.), silver sela struck 133-134 C.E. The revolt arose because of Hadrian's various pronouncements against the Jews. Military leader was Simon Bar Kochba, recognized as the Messiah by many, including Rabbi Akiba. Bar Kochba was a fierce fighter about whom legends abound. When he went into battle he shouted to the Lord to "Neither help us nor discourage us!"

To stir the sentiment of his followers, Bar Kochba issued coins symbolizing the House of God and its rituals. The Temple itself, as recalled some 64 years after its destruction by Titus, is portrayed on this coin. The four columns represent the inner part of the Temple. The dotted design in the center suggests the Holy Ark, the star over the Temple may allude to divine glory.

Hadrian, Emperor of Rome 117-138 C.E. Hadrian sent armies to ancient

Israel to quell the Bar Kochba uprising in 132 C.E. Historian Dio Cassius wrote that the war was so taxing for the Romans that "Hadrian in writing to the



senate did not employ the opening phrase commonly affected by the emperors, 'If you and your children are in health, it is well; and I and the legions are in health.'"

Modern and Ancient Israel — the numismatic connection. Many coins of modern Israel carry motifs copied from coins of ancient Israel. One example is shown here, the 25 Agorot coin with design of a lyre was patterned after the Silver zuz of the Bar Kochba War, struck in 134 C.E.



In Biblical times the priests and Levites in the Temple used similar lyres to accompany their praises to the Lord. "And David and all Israel played before God with all their might; even with songs, and with harps . . ." (I Chronicles 13:8).

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Egyptian President Anwar El Sadat appears with quill pen, dove of peace on the .720 fine silver 35 millimeter one-pound coin commemorating the anniversary of the Treaty of Peace with Israel.

Jewish National Committee on Palestine Tokens - 1919/24

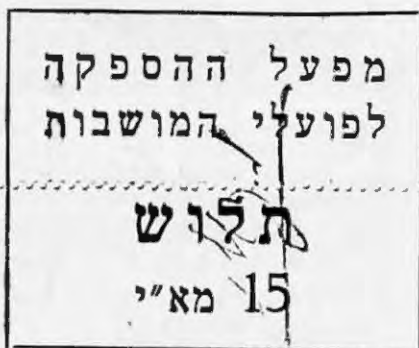
By MENACHEM LEW-RAN

There are and have been many interesting and historical tokens used in Palestine and in Israel. There has been little difficulty in describing and illustrating the later tokens. However the earlier ones is quite a different story. Many of these items were not saved or hoarded. Being of paper, they had no intrinsic value. The majority of those who have lived through the useage of these early items have passed on, as time waits for no one.

These tokens were used during the time of the great third immigration of the Jewish People to Palestine 1919/1923. It was right after the great World War I which had devastated most of Europe, Jewish industry, and the Jewish people. Palestine was looked upon as a home for Jews, and thus vast immigrations from Europe occured during this time.

The arriving settlers had no jobs, no occupations. Work was very hard to find. The work that was available was mainly in agriculture, on the farms. In the cities, it was impossible to find employment, especially for the new "haluzim" the younger boys and girls who came to Palestine. The Jewish National Committee arranged food kitchens at all settlements so that at least these new immigrants would be able to eat. For those who had no work, a yellow token was issued, with which the bearer could receive food for one day — value 15 mils.

With the third immigration into Palestine came hundreds of younger people from mainly Russia and Poland. They came to Palestine to build a new home for the Jews of the world, but there was no work for them. At the same time in Palestine there were wealthy Jewish land owners who owned large citrus and other agricultural farms. These wealthy land owners employed hundreds of Arab workers to do the work required on these



farms. The new immigrants asked to be employed doing the same work, as the Arab workers, but the landowners refused to hire them. It was hard and dirty work, long hours, and the "haluzim" had no experience. Each day they would appear at the gates of one of the larger citrus plantations, and be told the same thing. "Go to the city, go back to school, be a doctor or a lawyer or an engineer."

One morning, the "haluzim" decided to stand by the gate and not let in the Arab workers. The British police were called. On horseback, they savagely beat these poor immigrants with sticks. Many of the wounded were carted off to the hospitals, and some arrested. The Jewish population in Palestine protested against the police and government, and demonstrations were held in Jerusalem, Tel-Aviv and Haifa. Newspapers carried the stories of these beatings and brutality.

Finally the landowners agreed to hire the "Haluzim." However the pay scale would be the same as for the "Horan Arabs" who had done the work regularly. Now these Arabs came from the Horan Desert north of Palestine. They wore or

Continued on Page 42

Lady Watson's Medal

By DOV GENACHOWSKI

Lady Watson's medal, issued by the Order of St. John of Jerusalem, is an interesting subject. It illustrates the fact that the subject and name of Jerusalem appear, one way or another, on a huge number of medals throughout the world. Sometimes the connection is difficult to find. Sometimes it is even remote. But it is there, and it is really worthwhile searching for.



The Order of St. John of Jerusalem is one story. English ladies doing good work in Jerusalem in the latter part of the 19th century and the beginning of the present one are another story. Let us try and avoid both, and concentrate on the medal.

It is the Service Medal of the Order. Normally it is awarded for 15 years of what they call "Brigade service" or — this was the case of Lady Watson — for conspicuous service, by the "Chapter-General" to senior officers of the Order. The obverse shows Queen Victoria — this is the only British medal which is awarded currently and retains the effigy of Victoria. All other British medals have changed, with the current sovereign being shown on them. But this is by the way. Turn to the reverse. Leave the

center, which shows a whole collection of British heraldic devices. What is the inscription? You need a little Latin, a little Gothic script: "The Grand Priory of the Hospitalers Order of St. John of Jerusalem in England". So we have Jerusalem.

The Order of St. John started in Jerusalem, sometime in the 8th or 9th century — pick your legend as to that. Its founder, according to most of them, was the Abbot Provus. It was then one of the Christian orders of knighthood, like the German "Templars", established for knights who came to the Holy Land either as fighters or as pilgrims — in this case, English ones. Later the Order left Palestine — Christian orders were not welcome in Moslem lands — and turned to doing charitable works. It runs, for example, the emergency ambulance service in England. It runs throughout what was the British Empire hospitals, clinics and other medical services.



Doing this, the Order of St. John returned to Jerusalem in 1882. Its main activity here was, and is, the hospital for eye diseases, which until the War of Independence was on Hebron Road,

above the Valley of Gehenna, and today is situated in Sheikh Jarrah.

So we are really back in Jerusalem. How do we know the medal, Lady Watson's, was really given in Jerusalem and not somewhere else, carrying the name of our city just for history's sake? The edge inscription merely says "Lady Watson for Long and Conspicuous Service 1927". Every medal has three sides. Turning to the Dictionary of National Biography, we found the lady's husband, Sir Charles Moore Watson. "1844-1916, soldier and administrator. Entered army 1866. Served in Egypt 1882-6; Deputy inspector of fortifications in Egypt 1896-1902. Colonel 1906. KCMG 1905". Nothing here. But looking deeper we found that the soldier and administrator was, from 1912 until his death in 1916, chairman of the St. John Ophthalmic Diseases Hospital in Jerusalem. The trail is getting warmer. When David Yellin, a leader of the Jewish community, complained about the "incredible rules of the hospital, which prevent full use of its services", his complaint was directed at Sir Charles. What were these "incredible rules"? This makes very good reading especially in a doctor's waiting room, as it soothes the nerves: "This hospital will accept no more than a hundred patients every day, on the basis of first come first served. The gates are opened at 1:00 a.m., and are closed after admitting the fixed hundred patients. Anybody, man or woman, young

or old, wishing to be among those lucky ones, has to go there around midnight, and stand there pushed and turned around, while those with strong elbows make sure they will be among those to be admitted . . .".

Anyway, when Sir Charles died in 1916, his widow came to Jerusalem. It is still a mystery how the English lady made her way to Jerusalem in the middle of the war, across the lines, but she made it, and lived here until her death in 1936. She continued her husband's interest in the St. John Hospital, doing both fund raising and linen folding with the same enthusiasm. She was made a "dame of Grace" of the order back in 1893, and received the Service Medal in 1927. So it is a Jerusalem medal, doubly so. In the same year she received the medal she gave the Order of St. John her house in the Old City, not far from Jaffa gate, and it is called "Watson House".

So what at first glance was just another British medal, foreign and remote, became a real Jerusalem medal — not just because it mentions the name of the city on its face, but because it was given in Jerusalem, to a resident of Jerusalem, and for services to Jerusalem.

There are plenty more like this medal. All that is required in order to find them is to read carefully their "three sides", and look at what is behind the text and design.

JEWISH NATIONAL COMMITTEE ON PALESTINE TOKENS

Continued from Page 40

owned no shoes or clothing, and dressed in a burlap sack with holes cut out for the head and hands. They worked, ate, and slept in this dress sack, sleeping in the streets or on the fields. The pay scale for these people was 10 mils per day. They worked from the light of dawn in the morning, till the evening dusk for this 10 mils. Now the prevailing rate of pay for a laborer in Palestine was 20 mils per day. This was the basic reason why the landowners refused to allow the immigrants to work.

The Jewish National Committee issued this green token for 15 mils. For those "haluzim" who worked in the fields alongside the Horan Arabs, received in addition to the 10 mils paid by the land owners, this token worth 15 mils making a total of 25 mils per day earned by working.

"I was one of these haluzim, but only for a very short while." And this is the story of the Jewish National Committee tokens of 1919/24.

The Medallic History of The I.N.S. of Brooklyn

By
EDWARD
BARUCH

THE FIRST medallic project of the Israel Numisociety of Brooklyn started in 1972. It was a series of five silver medals, with issue dates from December 1973 through 1976. They were struck by the Franklin Mint and designed by Nathan Sobel, founder and first president of our organization, except for the motif on the reverse of the first issue, which was taken from a design by Gilroy Roberts.

The purpose of this issue was to create a logo or emblem for our Club and at the same time provide the membership with a lasting reminder of the symbolism attached to our society, parent organizations, as well as to events taking place in Israel and the United States.

Size of the medals were 32mm, weight 16.178 grams, in sterling silver metal, mirror-proof finish, and reeded on the edge. All medals were numbered on the exergue.



The reverse of medal number one was from a design that Gilroy Roberts made for the Franklin Mint. It consists of the Ten Commandments, with a crown on top, flanked by two roaring lions on either side of the tablets. The whole motif is surrounded by a wreath. Below the wreath is a monogrammed "GR" for the designer and the "FM" monogram for the Franklin Mint. The obverse features the INSB official emblem, a stylized Brooklyn Bridge hugging a Menorah; below, in a 3-line inscription *Israel/Numisociety/of Brooklyn*. Below, in the

exergue, two wavy lines representing the body of water surrounding Brooklyn. To the center left, the date "1971" and on the opposite side a tiny "NS", the designer's initials.



Medal number two was issued in May of 1974, and like the remainder of the series, both obverse and reverse were designed by Nathan Sobel. In an unusual design, the reverse features an oblique-shaped cone, comprising of elements flowing from top to bottom: they include a Star of David at the apex, then a stylized Hebrew inscription resting on top of an oblique and elongated 25th Anniversary Emblem of Israel. Curved around the rim in English "*Be Strong and Indomitable, Israel*", which is the translation of the Hebrew inscription. At the bottom a tiny "NS", the designer's initials.



Reverse of medal number three, has curved around the top rim, the inscription "*I.N.S. of Brooklyn Salutes*" — in the center occupying the left half of the

medal, in six lines "Israel/Government/Coins/and/Medals/Corporation", with the official emblem of the Corporation, a stylized Menorah within a 15mm. circle, to the right. At the bottom, the anniversary dates "1961-1974" (the date of establishment of the Israel Coins and Medals Company, Ltd. — renamed in 1963 Israel Government Coins and Medals Corporation, Ltd.). At the 4:00 o'clock position a tiny "NS", the designer's initials separated by an encircled "C", the copyrighted symbol. This medal was issued to mark the Bar-Mitzvah — 13th anniversary — of the IGCAMC, being the only medal outside the Corporation's issues to show its official emblem.



Reverse of medal number four features the second official Club emblem. It is a large INSB arranged with the N above the S and the I to the left of the B to the right, the intertwining four letters filling the spaces in-between. Curved above the top half of the rim is *Israel Numismatic Society* and at the bottom of *Brooklyn*. The bottom left side of the field shows a tiny "NS" in scrip letters for the designer's initials and on the right side, the copyrighted emblem. Thus, a monogram of the Club's initials was created, which together with the stylized Menorah/Bridge shown on the obverse of all the medals, has been the Club's motto ever since.

Reverse of medal number five features a microscopic facsimile of the American Declaration of Independence. Superimposed are the dates "1776-1976". Curved above is the inscription "*A Salute to America*". In the 5:00 o'clock position near the rim is a tiny "N.S.", the designer's initials and beneath it the copyright symbol. To the



left, in the 7:00 o'clock position, is an ink well and quill, and just below is the facsimile signature "Nathan Sobel".

Two errors by the Franklin Mint make the first and second of these medals quite unusual. On medal number one, Franklin Mint's "FM" motto was erroneously shown on the reverse, rather than the obverse. The "FM" motto was erroneously LEFT OUT completely on medal number two, thus being the first time in the Franklin Mint's history that such a happening occurred.

A plush case was made to house these medals, and in order to also show the common obverse with the Brooklyn Bridge/Menorah, our Club overstruck this motif on the reverse of IGCAMC's 1975 Type II Season's Greetings Token. Date of issue was April 1976. In addition to the stylized Brooklyn hugging a Menorah, it is inscribed, below, in three lines "*Israel Numisociety of Brooklyn*". Below the bridge, to the left, "1971"; to the right "ns", the designer's initials. The reverse features the official emblem of Israel's 26th Anniversary; in the center, a large numeral "26" with the inscription "*26th Anniversary*" in tiny English letters below-right, as well as in Hebrew above-left. Curved below at the rim "*Season's Greetings*" in English below and Hebrew on top. These medals were first given to the purchasers of the 5-piece set. They were also used for presentations, club raffles, fund-raising, decorations, etc.

Medal number seven was designed to celebrate the "Chai" anniversary of I.N.S. of New York and the I.N.S. of Brooklyn (11 plus 7 - 18 years of growth). The event took place at "Windows On The World", a famous restaurant located on the 107th floor of the World Trade



Center. The date October 16, 1977. The medal consisted of the following designs: the obverse is a new version of the Brooklyn Bridge hugging a Menorah, the bridge showing much more detail than its predecessor. On the bottom, and in a three line section *Israel/Numisociety/of Brooklyn*. On the left side, under the bridge "Orig. 1971", and on the right side, also under the bridge, "N. Sobel". The reverse has the emblem of the I.N.S. of New York, showing modern super-structures paying homage to the ancient world: the skyline of Manhattan is depicted as candles resting on top of the oldest Menorah known to man. Medals were minted in silver and bronze. These 39mm medals came with reeded edges, except for a small portion, where "B" for Brooklyn and "NY" for New York, respectively, plus the number, was inscribed.



Medal number eight was also struck as part of the "Chai" celebrations. Made of aluminum, in 32mm, the obverse shows the same motif as detailed in medal number six — Brooklyn Bridge hugging Menorah — whilst the reverse has the diagram of the two towers comprising the World Trade Center, with part of the building jutting out in a rectangle-shaped form and in it the words "Winds On the World", "107th Floor".

Curved around the rim is inscribed "I.N.S. of New York - I.N.S. of Brooklyn - Chai N.S. Banquet - Oct. 16, 1977". On the lower left "N. Sobel", for the designer. A copper-nickel overstrike of this obverse was also made on a 1976 Israel Government Season's Greetings, with the reverse showing the stylized Star of David in multiple silhouettes, this design also called State of Israel Bonds. The aluminum version of this medal, together with the copper-nickel version was mostly used in a P.N.C. (Philatelic-Numismatic-Cover), produced for this occasion.

Medal number nine was commissioned in 1978 as a membership drive, and because of it, many new members were recruited. The obverse shows a smaller version of the Brooklyn Bridge hugging a Menorah and was overstruck on 32mm supro-nickel IGCAMC's 1978 Season's Greetings Token. Reverse is identical as the El-Al medal designed by Ben Shahn. It shows a dove with wings outspread; the tips of the wings and the feet fill the lower part of the rim in a fan-like pattern. In a continuous inscription around the rim the verse from Isaiah 43:6, "Bring back my sons from afar and my daughters from the ends of the earth," in raised stylized Hebrew letters. The English version of this verse is on the upper field except for the triangle between the body and the wings of the dove, where the Hebrew letters "El Al" are engraved.

Medal number ten was struck to commemorate the Club's Eighth Anniversary. For that reason, an eight-sided medal was issued in five different metals: silver, gold-on-silver, bronze, copper and pewter. 48mm in size, they were also classified as maxi and mini-sets. The



maxi-sets were made up of the five metals described above, while the mini-sets did not contain the silver and gold-on-silver. All medals were numbered on the edge, with "925 SS" for the silver, "925 SS-GP" for the gold-plated silver,



"B" for bronze, "C" for copper and "P" for pewter. The obverse shows an imposing view of the Brooklyn Bridge from a completely different angle with the skyline of Brooklyn seen in the distance. On either side of the Bridge are the two Tablets containing the Hebrew letters of the Ten Commandments. At the bottom "Israel Numisociety of Brooklyn". On the left the signature of the designer "Nathan Sobel". The reverse shows a double circle forming the number eight. Within the top part of the circle lies the Brooklyn Bridge hugging a Menorah, as outlined in medal number one. Within the bottom circle is the other emblem of our Club, with the INSB letters arranged as illustrated in medal number four. To the left is a stylized six-branched candelabrae. To the right, an intertwined Star of David, and underneath it, in an angle, "Nathan Sobel", the designer's signature. "JEM" signifying "Judaic Educational Medal" is inscribed on the bottom edge.

Medal number eleven, overstruck on several IGCAMC's official cupronickel New Year Tokens, was issued to honor the Middle East Peace accord. The reverse, dated 1978, commemorates the Camp David agreement between Egypt and Israel and depicts a stylized Star of David formed by a pyramid, the Roman numeral XXX to honor the 30th Anniversary of Israel's Independence, and a Hebrew Lamed — for 30 — within a V for victory, at the bottom. The left side of the field has a message stressing



Peace, in biblical fashion. On the right side of the rim is inscribed "I.N.S. of Brooklyn" and the 1978 dates, both in English and Hebrew. The designer's initials "NS" are found at the bottom. Obverse of this medal depicts two world



globes with PEACE on a scroll above and a dove carrying an olive branch. The word PEACE is repeated below the globes in four languages — Hebrew, Aramaic (ancient Hebrew), Arabic and ancient Egyptian hieroglyphics. The date 1979 signifies the actual signing of the treaty which took place in Washington, D.C. An aluminum token, 32mm in diameter, bears both sides as described.

Medal number twelve was issued to commemorate the Club's Ninth Anniversary. It was the first medal ever made from an official Israel Government Coins and Medals Corp. virgin copper-nickel clad blank planchet. The obverse shows the map of Brooklyn with its name inscribed across it, as well as the outline of Prospect Park; below, to the left, a star with the initials "FJC" for Flatbush Jewish Center, the Club's meeting place. On the lower bottom, another star with the letter "KP", denoting Kings Plaza, the Club's summer meeting place for the months of July and August. On the rim,

the Hebrew letter "Tet" meaning Nine, followed by "*The Brooklyn I.N.C. - Nine Years Young*", followed by the English number 9. At the lower bottom are the dates "1971-1979". Outside the map's field, to the right, a line showing North and South, indicated by the letters "NS", which are also the initials of the artist, Nathan Sobel. I.N.C. denotes Israel Numismatic Club, which is a deviation of past medals where Israel Numismatic Society was the norm. The reverse has the stylized Brooklyn Bridge



hugging a Menorah, which is the standard of the Club, as described on the obverse of medal number nine.

Medal number thirteen was issued to commemorate our Club's 10th, AINA's 13th and Israel's 32nd anniversaries. It was given out to those attending the I.N.S. of Brooklyn Luncheon that took place on May 4th, 1980, at the Skyline Room, Sheraton Hotel, New York City, the last day of the Greater New York Coin Convention. Designed by Nat Sobel, it depicts AINA's emblem as originally envisioned by him, with both the American and Israeli flags on either side. The



top part is inscribed "*I.N.S. of Brooklyn Salutes A.I.N.A.*", and the dates "1967-1980" at the lower bottom. It was overstruck both on the 1976 and 1980 IGC-AMC's Season's Greetings Token. The medal was encased in a beautiful plastic case with a velvet blue background, donated by Brooklyn's Life Charter Member Kurt Levy. The case was designed with the following inscription:

*"I.N.S. of Brooklyn Salutes
AINA's 13th
ISRAEL's 32nd
I.N.S. of Brooklyn's 10th
Anniversaries".*

It is to Nathan Sobel that the Israel Numisociety of Brooklyn extends a grateful and most sincere thanks for a job that does honour to the Club as well as to the hobby. I also hope that in memorializing in metal the events of our Society, our Club has contributed with the fruits of our labour the shining light that will guide future generations of numismatists in the study and enjoyment of Judaica.

Photo credits go to Henry Bergos and Nat Sobel.

Editor's Note:

This is the first in depth article published in the SHEKEL in regards to Israel Numismatic Societies' medals. Edward Baruch together with Nathan Sobel, has done a yeoman job in describing the various medals struck by the Israel Numismatic Society of Brooklyn.

As several other INS clubs have had medals made over the years, we invite these clubs to submit similar articles in reference to their medal production, including photographs of these medals.

Over the next few issues, perhaps we will be able to describe and illustrate all club medals.

E. S.

GREATER NEW YORK PAPER MONEY CONVENTION AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.

GENERAL CHAIRMAN, MORRIS BRAM

REGISTRATION

Faye Stern and
Dorothy Victorson

EXHIBITS

Julius Turoff
Chairman
Martin Morgenstern
Norman Pepin

BOURSE

Jack Garfield
Moe Weinschel

EDUCATIONAL FORUM

Edward Janis
Moderator
George Wait
Gene Hessler
Jackson Storm

AUCTION

Arnold H. Kagan

SIGNS

Julius Turoff
Martin Morgenstern

PHOTOGRAPHY

Larry Wohl

SECURITY

Jack Garfield

KEYS

Michael Druck

AWARDS

Moe Weinschel
Julius Turoff

PROPERTY

Norman Pepin

SPECIAL EXHIBIT

Peter Moss, Nat Sobel

GREATER NEW YORK PAPER MONEY CONVENTION SEPTEMBER 5, 6, 7, 1980

THURSDAY, SEPTEMBER 4, 1980

1:00 P.M. Security Room Opens
7:00 P.M. NASCA Auction

FRIDAY, SEPTEMBER 5, 1980

9:00 A.M. Ballroom & Forum Open to Dealers
9:00 A.M. Open to Exhibitors
10:00 A.M. Open to Public
11:00 A.M. Security Room Closes
7:00 P.M. NASCA Auction
7:30 P.M. Closing of Bourse & Exhibits

SATURDAY, SEPTEMBER 6, 1980

9:00 A.M. A.I.N.A. Board of Directors Meeting
9:00 A.M. Ballroom & Forum Open to Dealers
9:00 A.M. Open to Exhibitors
10:00 A.M. Open to Public
1:00 P.M. Educational Forum on Paper Money in Manhattan Skyline
Edward Janis, Moderator
Speakers: George Wait, Gene Hessler and Jackson Storm
3:00 P.M. Society of Paper Money Convention Meeting
7:00 P.M. NASCA Auction
7:30 P.M. Ballroom and Forum closes

SUNDAY, SEPTEMBER 7, 1980

8:30 A.M. Awards Breakfast - Best in Show and Bank Note Reporter Award
10:00 A.M. Open to Dealers
10:30 A.M. Open to Public
5:00 P.M. Ballroom and Forum closes

AMERICAN ISRAEL NUMISMATIC ASSOCIATION INC.

**Statement of Assets, Liabilities and Fund Balance
as of December 31st, 1979**

Assets

Cash	\$ 47,723
Cash	26,162

Investments and Loans

United States Treasury Notes — 8 $\frac{3}{8}$ % Due August 15th, 1981	100,000
Loans	500
Office Furniture and Equipment	\$19,296
Less Accumulated Depreciation	7,378
Net Office Furniture and Equipment	11,918
Educational Displays and Slide Library	3,700
Rent - Security Deposit	520
Total Assets	\$190,523

Liabilities

Accrued Taxes and Expenses	\$ 1,690
Dues for 1980 Received in Advance	11,800
Total Liabilities	13,490
Fund Balance	\$177,033
Total Liabilities and Fund Balance	\$190,523

**1st GREATER NEW YORK
PAPER MONEY CONVENTION**

**OFFICIAL
PAPER MONEY
CONVENTION
AUCTION**

**Conducted By
NASCA**

Held Simultaneously with
the Convention of

**THE AMERICAN ISRAEL
NUMISMATIC ASSOCIATION**

SEPT. 5th - 7th, 1980

**NEW YORK SHERATON HOTEL
7th AVENUE AT 56th STREET
NEW YORK CITY**



**MORRIS
BRAM**
GENERAL CHAIRMAN

EXHIBITS — BOURSE — EDUCATIONAL FORUM

3rd GREATER LOS ANGELES COIN CONVENTION

Held Simultaneously with the Convention of

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

SEPTEMBER 26th, 27th, 28th, 1980

SHERATON-UNIVERSAL HOTEL — NO. HOLLYWOOD, CALIFORNIA

JERRY YAHALOM, GENERAL CHAIRMAN

**EXHIBITS — BOURSE — EDUCATIONAL FORUM — AUCTION
INVESTMENT SEMINAR**

3rd GREATER MIAMI COIN CONVENTION

Held Simultaneously with the Convention of

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

JANUARY 15th - 18th, 1981

DEAUVILLE HOTEL — Collins Ave. at 67 St. — MIAMI BEACH, FLORIDA

EXHIBITS — BOURSE — EDUCATIONAL FORUM

GENERAL CHAIRMAN, JACK GARFIELD